

The False Prophet

Muhammad, The false Prophet

Islam is a caustic blend of regurgitated paganism and twisted Bible stories. Muhammad, its lone prophet, conceived his religion solely to satiate his lust for power, sex, and money. He was a terrorist. If you think these conclusions are shocking, wait until you see the evidence.

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Muhammad the False Prophet



By: - Rahul Raj

INTRODUCTION

Is Islam really a Religion of Peace? The obvious answer to this question as per my understanding of Islam will be NO, because Peace is teaching opposite to teaching Qur'an and Hadith. The more we go deeper in Life of Muhammad, the founder of this death Cult Islam, the more it reveals the truth. This myth of Peaceful Islam is a myth spread by its brain Dead followers to beguile innocent people of this world. Islamic apologist force people to accept what is false, by trickery or misrepresentation.

In this eBook, we will expose some of the Islamic lies and will see what Qur'an really teaches to its followers and what the true face of Muhammad was. Was Muhammad a Prophet of GOD, or was he a Charlatan, Imposter and Faker?

Qur'an itself claims to be a revealed book by GOD (Allah), which has no errors and contradictions, it even claims that the book has no doubts. According to Muslim tradition, God to the Prophet Muhammad in separate revelations revealed it over the major portion of his life at Mecca and at Medina.

Let us see, is Qur'an a revealed book by good or it is absurd Imagination of Muhammad.

Author's Note

This eBook is a collection of articles from my BLOG "The False Prophet", which can be accessed by logging into www.thefalseprophet.co.cc some of its articles is contributed by some great critics of Islam like Dr. Ali Sina, & Abul Kasem. Rests of articles are written by me.

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COLLECTION OF QUR'AN

Introductory Notes:

Because the Qur'an is considered of vital importance to Muslims, I will discuss the events regarding its collection in this series of articles. Let me mention beforehand that the Qur'an itself, I believe, will end up as a book having no real utility or value. So, I am embarking on a journey aimed at showing that we, in all honesty, have no clue which parts of the Qur'an are Muhammad's and which are some "additions" or "changes" that took place sometime during early Islam's history. Some changes took place during Muhammad's life. Salomon Reinach writes:

"...the Koran has little merit. Declamation, repetition, puerility, a lack of logic and coherence strike the unprepared reader at every turn."¹

So, from a literary point of view, the Qur'an is worthless. It is awfully boring to read, lacks logical sequencing in its verses. It is also full of historical and grammatical errors as pointed out by many researchers who contribute to this site (i.e. Ali Sina, Mumin Salih).

¹ S. Reinach, *Orpheus: A History of Religion*, (New York, 1932), p.176

Tradition tells us that the Qur'an was "revealed" to Muhammad (PBUH) over many years. It is not clear how much of the Qur'an was written down during Muhammad's (PBUH) time. Ibn Warraq writes:

"it seems probable that there was no single manuscript in which the Prophet himself had collected all the revelations. Nonetheless, there are traditions which describe how the Prophet dictated this or that portion of the Koran to his secretaries."²

So, right to the time of Muhammad's death, we actually have many reasons to believe that the Qur'an that was claimed to have been revealed to the Prophet may not have been recorded as accurately as one might think. Let me list some of those reasons:

The Qur'an was not recorded as a full unit by the scribes from Muhammad himself.

The scandal of "Satanic verses" that Muhammad went through with the Quraysh tribe at one time in his life, sheds some doubt on which of the Qur'an was "revealed" by Allah, and which was of "Satanic" origin. Those Satanic verses were assumed to have come from Allah at first. Muhammad worshiped the pagan deities with the Qurayshites on this account. Then, a while later, Muhammad said that those verses were put into him as revelation by Satan (Shaytan).

Some of the scribes suggested changes to the Qur'an, and Muhammad rubber-stamped the change. Ali Dashti writes about Abdollah Bin Sa'd Bin Abi Sarh, who was one of the scribes of Muhammad in Medina:

"...had been one of the scribes employed at Medina to write down the revelations. On20a number of occasions he had, with the Prophet's consent, changed the closing words of verses. For example, when the Prophet had said "And God is mighty and wise" (aziz, hakim), Abdollah b. Abi Sarh suggested writing down 'knowing and wise' (alim, hakim), and the prophet answered that there was no objection. Having observed a succession of changes of this type, Abdollah renounced Islam on the ground that the revelations, if from God, could not be changed at the prompting of a scribe such as himself. After his apostasy, he went to Mecca and joined the Qorayshites."³

Muhammad actually ordered killing this scribe when he took over Mecca. He, the scribe, was saved, through his foster brother, Uthman, who begged the Prophet for Abdollah's life. In any case, this story shows that even Muhammad himself was not keen on preserving the Qur'an as it was exactly

² Ibn Warraq, *The origins of the Koran*, (New York, 1998), p.10

³ Ali Dashti, *Twenty Three Years*, California, 1994), p.98

(i.e. word by word, and letter by letter) “revealed” to him by the angel Gabriel. One can easily assume that Muhammad (PBUH) accepted other suggested changes to the Qur’an by some of the other scribes too.

Collection of the Qur’an after Muhammad

There are confusing facts on when and how the Qur’an was collected. One of the traditions tells us that the Qur’an was collected during Abu Bakr’s time (632-634), the first Caliph who took over after Muhammad (PBUH) died. After the battle of Yamama during Abu Bakr’s time, Omar got worried about losing parts of the Qur’an. The reason for that is that many of those who memorized the Qur’an or major parts of it died in that battle. Abu Bakr, then, asked Zaid Ibn Thabit, a former secretary of the Prophet, to take on this task of collecting the Qur’an. Zaid collected the Qur’anic verses which were written on many different kinds of materials used for writing at the time (papyrus, flat stones, palm leaves, ribs of animals,...). Then this version of the Qur’an was handed over to Abu Bakr, who passed it to Umar on his death bed. Umar did the same and gave this version of the Qur’an to his daughter Hafsa.

This above tradition of how the Qur’an was collected, is suspect to many criticisms. First, this Qur’an was not treated as an official codex, but as a private property of Hafsa, thus no authority is given to Abu Bakr’s Qur’an. Second, some believe that the whole story of collecting the Quran during Abu Bakr’s time was fabricated to give credit to Abu Bakr, and take the credit away from Uthman, the third Caliph. Some even suggested that this whole story was invented later to take the collection of the Qur’an as back as possible to the time of Muhammad’s death.

A more realistic tradition about the collection of the Qur’an, in my view, is that it was collected during Uthman’s time. One of Uthman’s generals asked him to collect an “official” Qur’an. Why? Because some serious disputes have broken out regarding the correct readings of the Qur’an by people who came from different provinces in the Arabian peninsula. Zaid Ibn Thabit was given this task. Zaid compared what he had and known with the leaves from Hafsa’s Qur’an. Three people from noble Meccan families helped Zaid in this task. When there was a difficulty in the reading of verses, Zaid followed the Quraysh dialect to resolve the issue. The new version of the Qur’an was completed between the years 650 to 656. Copies of the new Qur’an were then sent to Kufa, Basra, Damascus, and Mecca. One copy was kept in Medina.

The above tradition that I just mentioned is also open to many criticisms. The Arabic language is not a dialect. It is a written language. This leaves us with the puzzle of how Zaid solved the issue of different wordings of the same verse in the Qur’an. Also, tradition tells us that other versions of the

Qur'an were destroyed. Can we be really sure that Zaid made all the right decisions to give us the "original" Qur'an as it was "revealed" to Muhammad (PBUH)? It is evident that believing that demands putting human intellect on the side line and taking a huge step of irrational belief. There is really no conclusive evidence that can convince us that what Zaid came up with was any better than those versions of the Qur'an that were ordered to be destroyed by Uthman. One of the issues that come to my mind here is this: If Hafsa, supposedly, had the "right" Qur'an, why did Uthman have to do it again? Why did Zaid have to reconcile what Hafsa had, with other Qur'ans laying around in multiplicity of places?

Another matter that I think is important for us is the fallibility of human memory. How many times did I think I put my red socks in my chest drawer, only to discover that they were in the trunk of my car since last summer! In fact, the fact that there were multiple Quran's floating around testifies to this fact. Arabs, like other human beings, remember things as individuals. Everyone remembers things not exactly in the same manner or wording. This is why there were multiple Qur'ans floating around during that period. Also, there is human intentions that may have contributed to multiplicity of Qur'ans during the early time of Islam. Not all Arabs appreciate the Qur'an equally. We know of some people who wrote "Suras" to compete with Muhammad's "revelations". Off course, such people were called liars by the Muslims. Some were even killed. Musailimah is just one name that comes to mind. I know there were others, even including at least one woman. So, it is not unrealistic to believe that some people "wrote " verses or Suras and attributed them to Muhammad. We have no way of knowing for sure since this was done in the far past, humanly speaking.

COLLECTION OF QUR'AN, PART (A)

Introductory Notes:

The first part of this study opened our eyes to the fact that the Qur'an was not collected as "one unit" during the time of Muhammad (PBUH). The prophet himself allowed tampering with Qur'anic wording. This was evident when he changed some of the words in the Qur'an as suggested by one of his scribes. Also, the scandal of satanic verses revelations casts doubts on any and all of the Qur'an. How are we to judge which verses are satanic and which are not? When Muhammad (PBUH) died, the Qur'an has already been changed with Muhammad's approval. It was also not collected as one unit, thus, allowing varieties of claims about which writings belong to the "revealed" Qur'an, and which do not.

The previous article followed the Qur'an's formation up to the time when Uthman sanctioned one version, and ordered the destruction of all other "Qur'ans". To give credit to Uthman, he tried his best to make some order of a chaotic "Qur'an" situation. However, as one might expect, some parts of "unofficial" Qur'anic revelations survived after the time of Uthman, and are still a troubling matter for those, who claim that the Qur'an we have nowadays is the unaltered word of Allah, word by word,

letter by letter. We also saw that the frailties of human memory may have contributed to having many versions of the Qur'anic suras and ayas. Humans just remember things in a variety of ways.

In this article, I take readers beyond what we talked about so far. We will go on a journey that follows the Qur'an, and what happened to it, after the "official" Uthmanic version was born.

The Qur'an after Uthman

Orthodox Muslims insist that the Uthmanic official version of the Qur'an is the totality of the revelation by Allah to Muhammad (PBUH). This position, as I have clarified earlier, is not supported by historical facts. It is a dogmatic position adopted by many adamant Muslim apologetics, unsupported by historical facts. Charles Adams observes that the orthodox position is motivated by dogmatic factors and cannot be supported by historical evidence.[4]

As a matter of fact, earlier Muslim scholars and Qur'anic commentators knew that many parts of the Qur'an were lost, perverted, and changed. They realized that there were many variants of the Qur'an. In this sense, those scholars were more objective to the facts than the dogmatic Muslim apologists of today. As-Suyuti (d. 1505), a revered Quranic commentator, quotes the son of second Caliph Umar Al-khattab: "Let no one of you say that he has acquired the entire Koran for how does he know that it is all? Much of the Koran has been lost, thus let him say, 'I have acquired of it what is available'"[5] He also quotes Ayesha, the beloved wife of the Prophet, that "During the time of the Prophet, the chapter of the Parties used to be two hundred verses when read. When 'Uthman edited the copies of the Koran, only the current (verses) were recorded".[6] As-Suyuti records this story about Ubai ibn Ka'b, one of Muhammad's (PBUH) great companions:

This famous companion asked one of the Muslims, "How many verses in the chapter of the Parties?" He said, "Seventy-Three verses." He (Ubai) told him, "It used to be almost equal to the chapter of the Cow (my addition: 286 verses!!), and included the verse of the stoning." The man asked, "What is the verse of the stoning?" He (Ubai) said, "If an old man or woman committed adultery, stone them to death."

It should be evident to readers by now that many changes did occur in the Qur'an. Such changes include additions, deletion, and just flat out changes and variations of the wordings in the Ayas.

I move now back to discussing the official Uthmanic version of the Qur'an. As I mentioned previously, Uthman attempted to bring order to chaotic version of the Quran. He tried to canonize the Medinan Codex. He sent copies of it to Mecca, Medina, Damascus, Kufa, and Basra. He ordered the destruction of all others. He tried to standardize the consonantal text, but, alas, many variant

traditions of the consonantal text survived well into the fourth Islamic century. This, in my view, was expected. Muhammad (PBUH) was not keen on preserving the Qur'an in its originality. Also, Arab tribes had their own dialects. So, variable versions of the Qur'an were expected. Uthman's task was impossible right from the start. Also, the consonantal text was unpointed. In Arabic language, this indeed spells catastrophe as to the meaning of words and verses in the Qur'an. Ibn Warraq writes:

....the consonantal text was unpointed, that is to say, the dots that distinguish, for example, a "b" from a "t" or a "th" were missing. Several other letters (f and q; h, and kh; s and d; r and z; s and sh; d and dh, t and z) were indistinguishable (my emphasis). In other words, the Koran was written in a scripta defective. As a result, a great many variant readings were possible according to the way the text was pointed (had the dots added).^[7]

What Ibn Warraq is saying here spells disaster. It will be impossible for any human being to decipher the actual meaning of the Qur'an. The Qur'an, at first, was not "dotted". This is a huge problem in Arabic language. I do not think an English reader will appreciate how big a problem it is without solid examples. Let me give a couple of examples. Take two Arabic words like "Sami" and "Shami". The two words are written in Arabic the same way except for one minor thing: the word "Sami" has no dots on top of the letter "S". the word "Shami" has three dots on the same first letter. So the difference between the two words is just three dots on the first letter. Now, the difference in meaning is huge. The word "Sami" in Arabic can be a man's name, but also means "High in position". A man with "Sami" morals means a man with high moral values. The word "Shami", on the other hand, means "Syrian", or someone from "Sham" (could mean the from the city of Damascus, or from the country of Syria). Here is another example: take the word "Hal" in Arabic (with heavy H). It mean "situation". In contrast, the word "Khal" may mean "Empty" or "Uncle-on the mother's side". Now the difference in writing in the Arabic language between the two words is just one dot on top of the first letter in the word "Khal". The word "Hal" is not dotted at all. You see, one dot difference can make a huge difference in the meaning of the word in Arabic language. This huge Qur'anic problem cannot be appreciated by an English reader without live examples. I tried to clarify this matter in these two examples.

As if this is not enough, vowels presented another problem for Muslims. Arabic script is consonantal. Vowels influence the meaning in Arabic language. They are represented by orthographical signs above or below letters. So, after settling the problems associated with consonants, Muslims had to decide on which vowels to employ in each case, where there is a wording issue. Using different vowel renders a different meaning!

The above problems eventually led to the growth of different centers with their own traditions on how the Qur'anic texts should be pointed and vowelized. So, it is clear that Uthman did not succeed in getting rid of the older Qur'anic codices. Charles Adams observes about the Qur'an:

...far from being a single text passed down inviolate from the time of 'Uthman's commission, literally thousands of variant readings of particular verses were known in the first three (Muslim) centuries. These variants affected even the 'Uthmanic' codex, making it difficult to know what its true form may have been."^[8]

In conclusion, I hope that the reader has a realistic sense of the impossibility of trying to ascertain the exact meaning of any "verse" or even "word" in the Qur'an. Multiple genuine problems face us, as we have seen in this article, when we try to ascertain the exact meaning of any part of the Qur'an.

In the next article, I will take readers to Islamic scholar Ibn Mujahid (d. 935) and discuss his role in canonizing consonants and limiting vowelization in the Qur'an, and discuss ensuing problems.

Reference

4. C. J. Adams, "Quran: The Text and Its History," in Encyclopedia of Religion, Mircea Eliade, editor-in-chief (NY, London: Macmillan, 1987.), p. 157-76
5. As-Suyuti, Itqan, part 3, p. 72
6. As-Suyuti, Itqan, part 3, p. 73 [author's note: this chapter currently has 73 verses]
7. Ibn Warraq, The Origins of the Qur'an (New York, 1998), p. 15
8. Ibid.

COLLECTION OF QUR'AN, PART (B)

In this series of articles, we have investigated the making of the Qur'an from the time of Prophet Muhammad to the times of Rightly Guided caliphs Abu Bakr, Omar and Uthman. We talked about the Uthmanic version of the Qur'an, and compared that to what was available of other "Qur'ans". We also discussed the development of Arabic language as per the introduction of dotting and vowelization. Throughout these stages, we found out that the Qur'an as "revealed" to the Prophet (PBUH) was not kept word for word and letter for letter. Changes to the Qur'an did in fact take place during Muhammad's (PBUH) time, and also after his death. There were changes, additions, deletions happening to the Qur'an(s) throughout the early Islamic history. In addition to that, many Qur'anic codices ended up being developed in different cities and towns throughout the Middle East. Charles Adams notes:

It must be emphasized that far from there being a single text passed down inviolate from the time of 'Uthman's commission, literally thousands of variant readings of particular verses were known in the first three (Muslim) centuries. These variants affected even the 'Uthmanic codex, making it difficult to know what its true form may have been.[9]

The situation for the Qur'an was messy. Some Muslim scholars tried to bring in some order to the situation. This is where Ibn Mujahid comes in with a vital role in providing some guidance as to the Qur'an.

The Role of Ibn Mujahid (d. 936) This great scholar based in Baghdad canonized the Arabic language with one system of consonants and placing a limit on the vowel variations [this was a problem of astronomical proportions toward understanding the Qur'anic text. The reader is advised to read the second part of this study to understand the involved complexities]. With this canonization, seven Qur'anic systems were accepted. However, other scholars accepted ten readings, and others fourteen. Ibn Mujahid's seven allowed, though, fourteen possible readings because each of the seven readings was traced through two transmitters. Here they are:

1. Nafi of Medina according to Warsh and Qalun.
2. Ibn Kathir of Mecca according to al-Bazzi and Qunbul.
3. Ibn Amir of Damascus according to Hisham and Ibn Dhakwan.
4. Abu Amr of Basra according to al-Duri and al-Susi.
5. Asim of Kufa according to Hafs and abu Bakr.
6. Hamza of Kufa according to Khalaf and Khallad.
7. Al-Kisai of Kufa according to al-Duri and Abul-Harith.

At the present time, two versions seem to be in use. Asim of Kufa through Hafs was adopted by the Egyptian edition of 1924. Nafi of Medina through Warsh is used in parts of Africa, other than Egypt. It is important to note here that those varied readings of the Qur'an refer to actual differences in the written and oral text. They are different "Qur'ans", so to speak. Charles Adams notes that those seven versions refer to actual written and oral text, to distinct versions of Qur'anic verses, whose differences, though they may not be great, are nonetheless substantial. Since the very existence of variant readings and versions of the Qur'an goes against the doctrinal position toward the Holy Book held by many modern Muslims, it is not uncommon in an apologetic context to hear the seven (versions) explained as modes of recitation; in fact the manner and technique of recitation are an entirely different matter.[10] So, in a sense, we do have many Qur'ans nowadays, literally. I hope that this matter has been proven in this three part study. I have no doubt that an honest reader who will read the three published parts of this research will reach this very same conclusion. One last issue, which, I did not touch upon and raises eyebrows about the actual author or authors of the Qur'an is this: The available version of the Qur'an in our hands has multiple writing style problems. There is what you might call an "unevenness" in the style written. There are changes of rhyme, repetitions, abrupt changes, intrusion of passages, where otherwise you may have smooth sailing to the text, and in the meaning, and many other style difficulties that cannot be explained if the author of the Qur'an was one person. Bell and Watt succinctly note that

There are indeed many roughnesses (in the Qur'an) of this kind, and these, it is here claimed, are fundamental evidence for revision. Besides the points already noticed—hidden rhymes, and rhyme phrases not woven into the texture of the passage—there are the following: abrupt changes of rhyme; repetition of the same rhyme word or rhyme phrase in adjoining verses; the intrusion of an extraneous subject into a passage otherwise homogeneous; a differing treatment of the same subject in neighboring verses; breaks in grammatical construction which raise difficulties in exegesis; abrupt changes in length of verse; sudden changes of the dramatic situation, with changes of pronoun from singular to plural, from second to third person, and so on; the juxtaposition of apparently contrary statements; the juxtaposition of passages of different date, with intrusion of late phrases into early verses;...[11]

I think that the reader who has read this three-part study can appreciate what Bell and Watt are saying. The Qur'an(s) have gone through tremendous changes over many years starting from Muhammad's time himself. Many peoples from different places contributed to the development of the Quran that we have today. Hence, varied and conflicting styles and issues are expected to be found in the Qur'an. Finally, I'd like to end this article with a quote about the Qur'an that sums up what happened to the original Qur'an through its history. It really sums up what we saw happening to the Qur'an in this study. [Al-Kindi](#), a 9th-century Christian scholar, noted:

The result of all this (the way the Qur'an came to be in existence) is patent to you who have read the scriptures and see how, in your book, histories are jumbled together and intermingled; an evidence that many different hands have been at work therein, and caused discrepancies, adding or cutting out whatever they liked or disliked. Are such, now, the conditions of a revelation sent down from heaven?[12]

Need I say more?

[9] C. J. Adams, "QURAN: THE TEXT AND ITS HISTORY," in *Encyclopedia of Religion*, Mircea Eliade, editor-in-chief (NY, London: Macmillan, 1987.), pp. 157-76

[10] Ibid

[11] R. Bell and W. M. Watt, *INTRODUCTION TO THE QUR'AN* (Edinburg, 1970), p.93

[12] in : A. Rippin, MUSLIMS: THEIR RELIGIOUS BELIEFS AND PRACTICES (London, 1991), Vol. 1, p.26

WAS ALLAH THE MOON GOD OF ANCIENT PAGAN?

Historical evidences, impartial logic, well versed references and all available circumstantial judgments can very well prove that—**(a) Allah name of deity was pre-existed much before the arrival of Islam, (b) Pre-Islamic Pagan peoples worshipped Allah as their supreme deity (moon-god).** Allah's name existed in pre-Islamic Arab. In ancient Arab the Allah was considered to

be the supreme God/deity (as Moon-God) and Arab Pagans worshipped Allah before Islam arrived.



Let us examine below some valid questions and answers :

Did the Pagan Arabs in pre-Islamic times worship 360 gods? Yes

Did the pagans Arabs worship the sun, moon and the stars? Yes

Did the Arabs built temples to the Moon-god? Yes

Did different Arab tribes give the Moon-god different names/titles? Yes

What were some of the names/titles? Sin, Hubul, Iulumquh, Al-ilah.

Was the title “al-ilah” (the god) used as the Moon-god? Yes

Was the word “Allah” derived from “al-ilah?” Yes

Was the pagan “Allah” a high god in a pantheon of deities? Yes.

Was he worshipped at the Kabah? Yes.

Was Allah only one of many Meccan gods? Yes

Did they place a statue of Hubul on top of the Kabah? Yes.

At that time was Hubul considered the Moon-god? Yes.

Was the Kabah thus the “house of the Moon-god”? Yes.

Did the name “Allah” eventually replace that of Hubul as the name of the Moon god? Yes.

Did they call the Kabah the “house of Allah”? Yes.

Were al-Lat, al-Uzza and Manat called “the daughters of Allah”? Yes.

Yusuf Ali explains in fn. 5096, pg. 1445, that Lat, Uzza and Manat were known as “the daughters of God [Allah]”

Did the Qur’an at one point tell Muslims to worship al-Lat, al-Uzza and Manat? Yes. In Surah 53:19-20.

Have those verses been “abrogated” out of the present Qur’an? Yes.

What were they called? **“The Satanic Verses.”**

The variable names (Sin, Hubul, Ilumquh, Al-ilah) of moon god were used by various tribes of pagan Arabs. Pagan god SIN was the name of Moon-god.

Who is actually Allah?

According to Islamic Theologians (Mullahs, Maulana, Moulavis, etc.), or Islamic teachings— Allah is the supreme God or creator who (suddenly one day?) talked or introduced Himself with Prophet Muhammad through an Angel named Gabriel, disclosing the truth that it is the Allah who created everything in the universe. Surprisingly, Qur’an never defines the word “Allah” as to who actually Allah was or what was the relation of Allah with pagans. I believe, 99% percent of Muslims do believe that—Allah’s name was invented or started right from the time when Gabriel disclosed the truth (?) to Prophet Muhammad in the cave of Hira Parvat (Mountain) and gave Muhammad the Quran. They believe that before this truth was revealed—pagan Arabs were in the total darkness (*Andhakar Zuug*) and they used to worship various puppet goddess and that the pagans were very evil people. I can bet on this fact that no mullahs ever told us the real truth, neither they believe this clean truth that “Allah” was in fact a pre-existing deity in pagan Arabia. What a hypocrisy?

Some important factors which will suggest that the name “Allah” was already in use by Pagans as their chief God/deity:

(A) In pre-Islamic days, that Muslims call the Days of ignorance, the religious background of the Arabs was pagan, and basically animistic. Through Moon, Sun, Stars, Planets, Animals, wells, trees, stones, caves, springs, and other natural objects man could make contact with the deity. At Mekka, “**Allah**” was the chief of the gods and the special deity of the Quraish, the prophet’s tribe. Allah had three daughters: Al Uzzah (Venus) most revered of all and pleased with human sacrifice; Manah, the goddess of destiny, and Al Lat, the goddess of vegetable life. These three daughters of Allah (there is a Quranic verse about them) were considered very powerful over all things. Therefore, their intercessions on behalf of their worshippers were of great significance.

(B) Arabs used to give their children names such as—Abdullah (slave of Allah). Clean proof was the fact that, Muhammad’s father’s name was “Abdullah”. Logical analogy here is—had there been no “Allah” in pre-Islamic Arab, there could be no Abdullah or slave of Allah in Arabia.

(C) Even today, in the entire Arab World, not only Muslims but all other non-Muslim (Jews, Christians, Sabians, Bahai, an atheist etc.) Arabs says—“**Ya Allah**” as the expression of surprise or unhappiness/sorrow.

(D). Albert Hourani’s statement: “The Islamic name used for God was “Allah”, which was already in use for one of the local Gods (it now used by Arabic-speaking Jews and Christians as the name of God (A history Of Arab people by Albert Hourani, 1991, page-16, Belknap press of Harvard University, USA)

History tells us **two theories of Allah’s** existence in and around the Kaba Sharif: (1) Pagans used to call the largest Statue amongst the 360 deities as **ALLAH**—whom they used to consider the chief/supreme deity (god). Or, (2) Pagan Arabs used to worship 360 deities inside Kaba Sharif, and they used to consider them different smaller deities under the total control of a single most powerful chief deity called “**ALLAH**” who was invisible (Nirakar) and was the all-powerful, all-knowing, and totally unknowable.

Amazing Similarities with Hindu Religion:

In India’s Hindu religion is quite similar to the number two theory (above) of pagan belief. Although, Hindus worship many different Goddesses—they invariably have faith upon a single supreme invisible deity called “**Bhagaban**” (some call it “Ischhaar”) whom they call “Nirakar”. And, surprisingly there is no sculptural image/figure for this Bhagaban. But all Hindus worship Him along with other numerous deities. This Bhagaban is considered as the lord of all other deities. What would happen—if some intelligent prophet would have asked Hindus to give up worshipping other goddesses and keeping only Bhagaban as their only deity making it a monotheist religion just like Islam? Could it not be another religion like Islam?

Now some factors which will suggest “Allah” was the Moon-god of Arab pagans:

(A) In Qura’n there are at least a dozen verses in which Allah repeatedly swears by the names such as moon, sun, stars, planets, night, wind etc. It is a mystery why the creator Allah (?) should swear by his creations. Normally, we swear by the name of something much superior to us, such as we swear by God or by the name of our father (who is considered senior or superior to us). But we never swear by the name of something inferior to us. Here in the Quran swearing fashions of Allah (God) by moon or stars hinting us that Allah considered these things superior to himself. And this makes us to think (otherwise) as to who actually acted as Allah in Quran? However, in his explanation of why the Qur’an swears by the moon in Surah 74:32, “Nay, verily by the Moon,” Yusuf Ali comments, **“The moon was worshipped as a deity in times of darkness”**(fn. 5798, pg. 1644). Perhaps, this swearing of Allah was due to the usual/cultural habits of worshipping moon as their God in pagan customs.

(B) Yousuf Ali stated (Page-1921-1623 of his English Translation of Holy Quran):

“Moon-worship was equally popular in various forms.....Apollo and Diana—the twin brother and sister, representing the sun and moon. ...in the Vedic religion of India the moon god was Soma, the lord of the planets.....moon was male divinity in ancient India. Moon was also male divinity in ancient Semitic religion, and the Arabic word for the moon “qamar’ is of the masculine gender, on the other hand, the Arabic word for sun “shams” is feminine gender. The pagan Arabs evidently looked upon the sun as a goddess and **the moon as a God.**

The Pagan deities best known in the Ka’ba and round about Mecca were Lat, Uzza, and Manat....the 360 idols established by the Pagans in the Ka’ba probably represented the 360 days of an inaccurate solar year. This was the actual modern pagan worship as known to the Quraish contemporary with our prophet”

(C) Influence of Moon in Islam:

Who can deny the paramount influences of moon in Muslim’s life? In Islam, moon is considered holiest astronomical object, and moon is the guiding light of all Islamic rituals/festivals. Contradictions and conflicts are very common with the dates of Eids and Ramadan and obviously it is a chronic problem and moon is the nucleus of this problem. Crescent moon and stars are the symbolic sign in the national flags of many Muslim countries, and it is present over the Mosques, in the Muslim graveyard etc.

Prophet Muhammad compromised to Pagans to establish Islam in Arabia:

Prophet Muhammad did his clever tactics of adapting many rites of paganism into Islam, in order to accommodate Islam among the pagan Arabs. He made lots of political pacts with the Pagan Leaders such as Abu Sufian to accommodate his new idea of religion and he agreed to incorporate many of the Pagan rituals in Islam. Prophet Muhammad asked the pagans to worship only the “Allah” the largest God,

And destroy the idols of all other gods and goddesses that existed in Kabah. To establish oneness (monotheist) of God, he repeatedly asked them not to make any partners to Allah (**That is why we can find hundreds of Quranic verses “asking not to make any partners to Allah**). Finally, the Prophet was able to convince (by force of course) the pagans to destroy all idols, and on return (he) agreed (perhaps) to keep the “Names” of the goddess of most famous Pagan tribes as the alternative names of Allah—hence Islam has 99 NAMES of Allah.

Prophet Muhammad did command his followers to participate in these pagan ceremonies while the pagans were still in control of Mecca. (Please See Yusuf Ali, fn. 214, pg. 78). ... **“the whole of the [pagan] pilgrimage was spiritualized in Islam...”** (Yusuf Ali: fn. 223 pg. 80). In the Tafsir (of Quran-2:200) maoulana Yousuf Ali stated: “After Pilgrimage, in Pagan times, the pilgrims used to gather in assemblies in which the praises of ancestors were sung. **As the whole of the pilgrimage rites were spiritualized in Islam, so this aftermath of the Pilgrimage was also spiritualized.** It was recommended for pilgrims to stay on two or three days after the pilgrimage, but they must use them in prayer and praise to God.(#223 of Shane’nazul by Maoulana Yousuf Ali, page-81)

In Islam many rituals performed (today) by devoted Muslims in the name of Allah are connected to the pagan worship that existed before Islam. **Pagans practices of the Pilgrimage of Kabah once a year—the Fast of Ramadan, running around the Kabah seven times, kissing the black stone, shaving the head, animal sacrifices, running up and down two hills, throwing stones at the devil, snorting water in and out the nose, praying several times a day toward Mecca, giving alms, Friday prayers, etc. are strictly followed by Muslims today. Nobody can deny the fact that, all the above rituals of Muslim’s hajj today—existed well before the arrival of Islam.**

It is highly plausible to consider the fact that by incorporating much of the Pagan’s rituals in new religion Islam—Prophet successfully reduced the pagan-risk and it was perhaps one of the most important milestone-attempts to conquer the minds of Pagans resulting in massive breakdown of the Pagans’ moral and support to oppose Islam.

The central shrine at Mekka was the Pagan’s Kaaba (**called House of Allah**), a cube like stone structure which still stands though many times rebuilt. Imbedded in one corner is the black

stone, **probably a meteorite, the kissing of which is now an essential part of the Muslim's pilgrimage.**

It is a historical fact that the Ka'aba, the sacred shrine which contains the Black Stone, in Mecca was used for pagan idol worship before Islam and even called the House of Allah at that time. The name of the God whom the Arabs worshipped was the god of pantheon—**Ali-ilah** the god, the supreme, the predeterminer of everybody's life or destiny—the chief God "**Allah**"

Who did not read the story of **BLACK STONE** which was very sacred (*povitra*) to all various tribes of Quraish. When one day this sacred stone was needed to transfer from one place to another, there was a quarrel amongst the various tribes, as to who will carry that sacred stone? Then most intelligent and righteous young boy Muhammad (was not a prophet then) invented the solution of this serious problem. He (Muhammad) put this sacred stone over a Chaddor (piece of cloth) and asked one representative from each tribe to hold the Chaddor and carry the stone. I narrated this story briefly just to prove that—black stone did exist long before Islam was invented.

In summary, it has been truthfully and logically proven with all possible available circumstantial evidences/rational that, Islam was not a new religion but it is a reformed paganism. I believe that all these monotheistic religions have more or less similar origins. This idea of monotheistic religion was not a brand new invention. Monotheistic thought was declared by Ancient Pharaoh Kings, Mesopotamia's king Hamarubi (3000 B.C.), and Alexander the Great (300 B.C.). Differences were, these kings demanded that they themselves were the God whom everybody should worship.

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CAN WE QUESTION ALLAH?

Allah admires those who put blind faith in him, which means followers of Islam lack qualities to judge or reason. This fact is based on authentic scriptures of Islam and its holy Book, which completely forbids a man to use their own logic, reasoning to know the true face of Islam. How can a rational mind accept a religion which is full of myths and superstitions without questioning it? Let us see some verses to support my claims.

50 QAF Verse (30-33)

On that Day, We shall ask the hell: “Are you full?” And the hell will answer: “Are there any more?”[30] Paradise shall be brought close to the righteous, which will no more be a distant thing, [31] and it will be said: “Here is what you were promised. It is for every penitent faithful person, [32] who feared the Compassionate (Allah) without seeing Him and will come before Him with a devoted heart.”[33]

Very clearly here Allah states, that whoever fears him without seeing him will be rewarded with heaven and garden of wine. Let's also see what Tafsir Ibn Abbas says about this verse:-

Tafsir Ibn Abbas [50:33]

(Who feareth the Beneficent in secret) who strives for the Beneficent even he has not seen Him (and cometh with a contrite heart) sincere in his worship and profession of Allah's divine Oneness.

Ibn Abbas also confirms this statement by Allah that, he loves those servants who worships him and strives for him blindly. Further in [Ch 67:12] he again states that Allah is pleased with those who fear him, without seeing him and follows him blindly, Allah also promises great reward to such followers.

67 AL-MULK (12)

As for those who fear their Lord, although they have not seen Him, shall have forgiveness and a great reward. [12]

To be rewarded with fabulous richness of Paradise a believer must fear Allah, even though He is unseen. The believer must, without any hesitancy or doubt, obey Allah and His dearest companion Muhammad. So, we can now understand mentality of Allah, he wants his followers to be blind in faith and except each and every word of Muhammad without judging it on the parameters of reason and logic. This is not all, Allah also dislikes those who question him or his revelations, and who ever questioned Muhammad about Allah and his revelations, he only cursed them without answering them. Here are few such verses from Qur'an:-

5 AL-MA'IDAH – THE TABLE (101)

O believers! Do not ask questions about things that if revealed to you, may cause you trouble. But if you ask a question about something when the Qur'an is being revealed, it will be made known to you. Allah has forgiven you what you did to date, Allah is Forgiving, Forbearing.[101]

Let us also see commentary of Ibn Abbas on this verse:-

[5:101]

(O ye who believe!) This was revealed about Harith Ibn Yazid who asked the Prophet (pbuh)- when the verse (And pilgrimage to the House is a duty unto Allah for mankind) was revealed: “Is it once every year, O Messenger of Allah?” So Allah forbade him from asking such questions, and started by addressing him with (O ye who believe!), (Ask not) your Prophet (of things) that Allah has relieved you of (which, if they were made known unto you) if they were made obligatory upon you, (would trouble you; but if you ask of them) if you ask of the things that you were relieved of (when the Qur’an is being revealed) when Gabriel brings down the Qur’an, (they will be made known unto you) they will be made obligatory upon you. (Allah pardoneth this) this questioning, (for Allah is Forgiving) of the one who repents, (Clement) vis-à-vis your ignorance.

It’s not difficult to understand this Quranic verse, Allah is unseen, and only Muhammad can see Gabriel, so to clear doubts regarding Quranic verses the only option is to ask question. But Allah the true friend of Muhammad solved this problem too by revealing verse 5:101. Muhammad showed no proof of divinity of Qur’an and his relation with Allah, due to which the poor Arabs continuously asked questions from Muhammad. Muhammad was frustrated and embarrassed with this situation, which made Allah reveal several such verses which cursed and frightened such people who asked questions.

Quranic verse 21:23 sheds more light on this topic, which reads :-

He is accountable to none about what He does, but they are accountable to Him.[23]

This verse can increase doubts in mind of an unbeliever. Why this god, who claims himself the lord of this world, who knows all keeps running from questions. This is because when Muhammad was questioned about Qur’an and Allah, he used to answer such questions with Quranic verses, which were not at all satisfying. Allah revealed verses to frighten those who asked questions. This is also confirmed by Sahih Bukhari, here is the Hadith.

Sahih Bukhari, Volume 4 Chapter 54 Verse 496

Narrated Abu Huraira: Allah’s Apostle said, “Satan comes to one of you and says, ‘Who created so-and-so?’ till he says, ‘Who has created your Lord?’ So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts.”

Allah forbids man to question his origin or else the questioner is Satan. This confirms how Allah plays with poor Arabs, he frightens those who ask questions about his origin. Allah is afraid that if people keep asking such questions, they will lose faith and he reveals this verse:-

5 AL-MA'IDAH – THE TABLE (102)

Some people before you did ask such questions and later lost their faith because of those very things.[102]

For this verse Ibn Abbas comments :- *(A folk before you asked) their prophets ((for such disclosures) and then disbelieved there in) when things were made clear to them, they disbelieved in them.*

Why reasonable minds not accept revelation after believing it when it is made clear to them? It is absurd to believe such verses, nowhere in entire Qur'an Allah answered questions of Arabs, instead he tried to frighten them, curse them or give them threats, so that they don't question further. People of time of Muhammad were aware of the fact that Muhammad was a faker, and Allah was his own creation, so they continued asking questions and challenged Muhammad, for which Allah promised His wrath, vengeance, terror and threatened the Quraysh Pagans with Hell if they dared to continue with their challenge to him (i.e. Muhammad). Let's read few verses from Qur'an supporting this claim.

10 Yunes – JONAH(38)

Do they say: “He (the Prophet) has forged it?” Tell them: “If what you say be true; then produce one Surah like this, you may even call to your aid anyone you want other than Allah.”[38]

Arabs at the time of Muhammad believed that it was Muhammad who was making up all the Qur'an, and Muhammad himself was unable to prove his appointment by the Most High. So, with all his anger and frustration Muhammad turned to his friend for some divine help, and even Allah was incapable of helping Muhammad in this case, so he revealed above verse to shun their challenges. But this verse didn't help Allah and Muhammad, so he revealed another verse with bigger challenge to avoid such embarrassing situation. Here is the verse:-

11 HUD – THE WARNER(13)

Do they say: “He has made up the Qur'an himself.” Say to them: “Make up ten Surahs like this and call to your aid whomsoever you can, including your gods whom you worship besides Allah, if what you say is true.[13]

Let's also see Ibn Abbas commentary on this verse:-

(Or they say) Nay, the disbelievers of Mecca say: (He hath invented it) Muhammad has invented the Qur'an and presented it to us. (Say) to them, O Muhammad: (Then bring ten surahs, the like thereof) the like of a surah of the Qur'an, such as surah al-Baqarah, Al 'Imran, al-Nisa', al-Ma'idah, al-An'am, al-A'raf, al-Anfal, al- Tawbah, Yunus, or Hud, (invented) by you, (and call on everyone you can) seek the help of what you worship (beside Allah, if ye are truthful!) that Muhammad (pbuh) has invented it.

Greatly perturbed Allah challenged Arab poets to compose ten surah likewise of Qur'an. Allah was quite inconsistent, he forgot that already he has challenged Arabs to compose one surah likewise of Qur'an. Or else, the first challenge was met by Arab poets, so Allah was forced to reveal such verse, to help his desert friend Muhammad. Now, with increasing challenges to prove his(Muhammad) relation with Allah, he was highly frustrated and infuriated complained Allah about this problem. As usual Allah helped his desert friend, but this time Allah changed his tone and was furious now on Arabs, he threatened and frightened now to those who challenged Muhammad, let's see some verses from Qur'an:-

34 SABA – SHEBA(5)

As for those who strive to discredit our revelations, there will be a humiliating painful punishment.[5]

Tafsir Ibn Abbas reads for this verse:-

(But those who strive against) those who deny (Our revelations) Muhammad (pbuh) and the Qur'an, (challenging (Us)) those will not escape our punishment, (theirs will be a painful doom of wrath) they will have a severe chastisement.

Only thing Allah and his desert friend know is to frighten infidels and Arabs who challenged them. This proves how fake Muhammad was, he was unable to answer his own followers, when they posed any question about Qur'an and Allah.

PSEUDOSCIENCE OF ALLAH

To all my dear friends, and brothers practicing Islam. Please read at your own risk, because it contains some Harsh but true words about Allah and his Qur'an.

I don't want to hurt my Muslim friends, but it is the truth. The original source of Islam, says that Allah(god of Islam), has lack of knowledge of Many things. In this post I'll show you that Qur'an gives all pseudoscience and still why people follow it, I don't know. As you want to understand religion from its source read Quran Chapter 18 verse 86, here is the verse:-

[18:86]

Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allah) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."

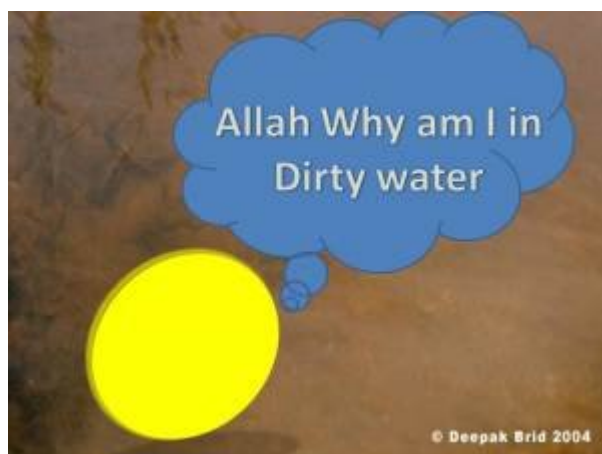
Many a times Islamic apologist claim that you have quoted the verse from a unauthentic source, so to avoid this situation, I have pasted the Arabic Qur'an as it is here:-

قَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَاذَا

One of the earliest Tafsir Abdullah Ibn 'Abbas (d. 68/687), who was one of the closest follower of Muhammad explains this verse very well, here it is:-

[18:86]

(Till, when he reached the setting place of the sun) where the sun sets, (he found it setting in a muddy spring) a blackened, muddy and stinking spring; it is also said that this means: a hot spring, (and found a people thereabout) these people were disbelievers: (We said: O Dhu'l-Qarnayn!) We inspired him (Either punish) either kill them until they accept to believe that there is no deity except Allah (or show them kindness) or you pardon them and let them be.



It is not difficult to understand, what Allah has revealed to us, Allah says here that when Alexander tried to find the setting place of sun, he found it setting in Muddy water. Is this what science say? This verse also gives us context of next verse. Alexander found a group of disbeliever in that place where sun sets, Allah asked him, either to kill or leave them.

Alexander replied, in verse 18:87:-

Sahih International

He said, “As for one who wrongs, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment.

Here, what wrong did disbeliever did, for which they were punished in hands of Alexander and later in hands of Allah with the means of Fire.

When Muhammad was asked from where sun rise, this question was answered by Allah, by revealing verse 18:90:-

Sahih International

Until, when he came to the rising of the sun, he found it rising on a people for whom We had not made against it any shield.

Here is the Original Arabic verse:-

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا

The verse again shows Hatred towards disbeliever, and it is not a science to reveal, from where does the Sun rise. This natural phenomena can be observed by bare, naked eyes of an old man.

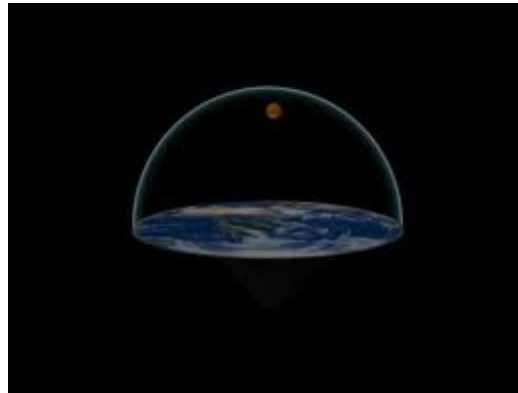
Here is a Hadith, which provides a brief detail on the same issue:-

Sahih Bukhari Volume 4, Book 54, Number 421

Sahih Bukhari Hadiths: Abzur Ghifari (ra) narrated: one day Prophet Mohammad (pbuh) asked me, “Abzar do you know after setting where does Sun go?” I replied, I do not know, only Allah’s apostle can say better. Then Prophet (SA) replied, “After setting, the sun remains prostrated under Allah’s Aro’sh and waits for Allah’s command for rising again in the East. Day will come when sun will not get permission to rise again and Qeyamot will fall upon Earth”.

This report from Hadith gives a clear picture of what Muhammad thought about resting place of Sun. Muhammad claimed all these knowledge were true, and were revealed by Allah to him. Where is the

throne of Allah, is it invisible? These are the pseudoscience which **Qur'an** claims to be par excellent Knowledge. To prove these claims true, Muslim apologists interpret the verse in such a way, so that it become Compatible with established science. But, even a KID from II STD will laugh on Allah's pathetic knowledge about Astronomy. Here is a picture, which is based on Muhammad's description of Earth and Sun.



IIInd Part

This part of the article, has a different view on the verse 18:86, to prove it is pseudoscience. The Transliteration of Koranic Verse 18:86 reads:-

Transliteration

**Hatta itha balaghamaghriba ashshamsi wajadaha taghrubu fee AAaynin hami-atinwawajada
AAindaha qawman qulna ya thaalqarnayni imma an tuAAaththiba wa-imma antattakhitha
feehim husna.**

Now, analyse few words in this transliteration. The first one is the word '**wajadaha**', which according to Muslim scholars means "appeared to" or "he found it".

To know the real meaning of this word, please go through this page [here](#). So according to lane's lexicon dictionary, WAJADAH means:- **He found it; lighted on it; attained it; obtained it by searching or seeking; discovered it; perceived it; saw it; experienced it, or became sensible of it;**

The same word is also used in some other verses of Qur'an, as such we see Quran CH 7 Verse 28, the transliteration reads:-

**Wa-itha faAAaloo fahishatan qaloowajadna AAalayha abaana wallahuamarana biha qul inna
Allaha laya/muru bilfahsha-i ataqooloona AAalaAllahi ma la taAAalamoon**

Islamic scholars translated this verse as:-

And when they commit an immorality, they say, “We found our fathers doing it, and Allah has ordered us to do it.” Say, “Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?”

Here the word ‘WAJADAH’ has a literal meaning, and this not only the single place, even the same word is also used in Quran Ch18 Verse 77, which reads:-

So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so al-Khidh r restored it. [Moses] said, “If you wished, you could have taken for it a payment.”

Also see the Transliteration:-

Fantalaqa hattaitha ataya ahla qaryatin istatAAamaahlaha faabaw an yudayyifoohuma fawajada**feeha jidaran yureedu an yanqadda faaqamahuqala law shi/ta lattakhaththa AAalayhi ajra**

Again Qur’an itself gives a clear proof, that the word ‘**WAJADAH**’ has a literal meaning. Now, it would be absurd not to believe what Allah himself says in Qur’an. According to this now, it is clear that Allah meant in verse 18:86, that when Dhul-Qurnayen (Alexander) went to the setting place of SUN, he saw it setting in a murky water pond, or most probably a spring.

But, as per the established science, it is far from being scientific. It is a clear pseudoscience of Qur’an, and even a kid of today has more knowledge more than Allah and his friend Muhammad possessed in 7th century.

ALLAH – GOD OR MARIONETTE

In Qur'an the Holy Book of Islam, the Lord of worlds(Allah) abets Muhammad the Prophet of Islam in almost all of his acts. Allah was a marionette in hands of Muhammad, and Muhammad fooled Arabs of his time making his Marionette reveal verses when he needed it. Also he fooled his wives by putting words into Allah's mouth, and justified his heinous acts, with the divine revelations. The Qur'an is full of such verses which was revealed by Allah to aid Muhammad when he was in uncompromising situation. In this article I'll take the wraps off this act of Allah, and I'll show the

reason behind considering Allah a **Marionette** and not a **God**.



Let's read Qur'an Chapter 66 Verse 1 to 5:-

66:1, Sahih International

O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.

66:2, Sahih International

Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise.

66:3, Sahih International

And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."

66:4, Sahih International

If you two [wives] repent to Allah , [it is best], for your hearts have deviated. But if you cooperate against him – then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.

66:5, Sahih International

Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you – submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling – [ones] previously married and virgins.

In this Sura, Allah has not provided any context or scenario of revealing these verse, so to understand the actual intention of revealing these verses, we will see to the exegesis of Qur'an by companion of the Prophet, Ibn Abbas.

Tafsir Ibn Abbas reads :-

[66:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (O Prophet!): '(O Prophet!) i.e. Muhammad (pbuh). (Why bannest thou that which Allah hath made lawful for thee) i.e. marrying Maria the Copt, the Mother of Ibrahim; that is because he had forbidden himself from marrying her, (seeking to please thy wives) seeking the pleasure of your wives 'A'ishah and Hafsa by forbidding yourself from marrying Maria the Copt? (And Allah is Forgiving) He forgives you, (Merciful) about that oath.

The above verse gives us the detailed reason which made Allah reveal six verse in such a book, which is preserved by the Almighty in the form it was revealed to Muhammad, and is a message for Mankind from Allah, which every Human Being is bound to follow to save themselves from grievous punishment. So according to the exegesis and tradition of Islam, Hafsa(wife of Muhammad) caught Muhammad in his bed with his concubine, Maria the Copt, on the day he was supposed to spend with Hafsa. Muhammad promised to stay away from Maria and asked Hafsa to keep this matter a secret, but Hafsa told it to Aisha. Muhammad became angry, and promised to not to go to his wife for one month, because of the secret which Hafsa disclosed to Aisha. On this account Allah revealed the verse 66:01 to threaten Muhammad's wives of divorce and to admonish his oath, that he would not approach Maria.

Ibn Abbas comments for verse 66:02 is:-

[66:2]

(Allah hath made lawful for you (Muslims) absolution from your oaths (of such a kind)) and so the Prophet (pbuh) absolved himself from his oath and married Maria the Copt, (and Allah is your Protector) and Helper. (He is the Knower) He knows that you forbade yourself Maria the Copt, (the Wise) in that which He enjoined about the expiation of oaths.

As I stated above that Allah is a Marionette in hands of Muhammad, he approves his role of Marionette by revealing this verse. Allah make it Lawful for Muslims absolution of their oath, because it was needed by Muhammad. Muhammad ascribed his act to Allah as he is all knowing, all-wise.

Now see verse 66:03, which says:-

[66:3]

(When the Prophet confided a fact unto one of his wives) i.e. Hafsah (and when she afterward divulged it) Hafsah divulged to ‘A’ishah what the Prophet (pbuh) told her in confidence (and Allah apprised him thereof) and Allah informed him that Hafsah informed ‘A’ishah, (he made known (to her) part thereof) part of what she said to ‘A’ishah regarding the leadership of Abu Bakr and ‘Umar; and it is said: about seeing Maria the Copt on his own (and passed over part) he did not mention making forbidding Maria the Copt on himself nor what he told her concerning the leadership of Abu Bakr and ‘Umar after him, for he did not reproach him for this. (And when he told it her) when the Prophet (pbuh) informed Hafsah about what she said to ‘A’ishah (she said) Hafsah said: (Who hath told thee) that I informed ‘A’ishah? (He said) the Prophet (pbuh) said: (The Knower, the Aware hath told me) what you divulged to ‘A’ishah.

It seems the Almighty of Muhammad, is even more desperate than himself to help Muhammad. Here readers must also notice, that this is a private life of a man, how does Allah, being an Almighty of the whole universe, has so much time to peep in Muhammad’s personal life. I guess until Muhammad was alive, Allah left all his work, and dedicated his whole time looking in personal and political affairs of Muhammad.

Further verse 66:04 reveals the clear intention of Allah for revealing this verse.

Ibn Abbas comments:-

[66:4]

(If ye twain turn unto Allah repentant) if you two, i.e. Hafsah and ‘A’ishah, repent of hurting and disobeying the Prophet (pbuh) ((ye have cause to do so) for your hearts desired (the ban)) for your hearts have deviated from the Truth; (and if ye aid one another against him (Muhammad)) but if you help one another to harm and disobey him (then lo! Allah, even He, is his protecting Friend) then Allah is his Protector and Helper against you, (and Gabriel) will help him against you (and the righteous among the believers) all true believers are helpers to him against you: Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, may Allah be well pleased with, and all other

true believers; (and furthermore the angels are his helpers) and the angels are with all these his helpers against you.

When Muhammad was caught with Maria in bed of Hafsa, he asked Hafsa to keep it a secret, but Hafsa told it to A'ishah. Muhammad was deeply hurt with this act of Hafsa and A'shah, which made Allah reveal this verse threatening them, that if they disobey or Hurt Muhammad further Allah will protect his friend(Muhammad). These verses are a very good example that Muhammad used to plant verses in mouth of his Marionette to trick and deceive his wife and followers. These threats did not ceased here, Allah revealed verses to divorce them. Let's see here:-

[66:5]

(It may happen) and this will surely happen (that his Lord, if he divorce you, will give him in your stead wives better than you) in obedience, (submissive (to Allah)) by stating it openly, (believing) true in their faith both with their tongues and hearts, (pious) obedient to Allah and to their husband, (penitent) from their sins, (inclined to fasting, widows) like Asiyah Bint Muzahim, the wife of Pharaoh (and maids) like Mary daughter of Amran, the mother of Jesus.

Allah is all ready to provide Muhammad with wives better than them (Hafsa & A'ishah) in obedience(*which mean who will let Muhammad have sex with any of his concubine, without opposing him*), who will have true Faith in Allah, whether it be **Widows orVirgins**.

These revelation of Allah makes him a mere Puppet in Hands of Muhammad, Allah revealed Qur'an and acted with the accordance with the needs of Muhammad. Muhammad justified his act of Killing, raping, terrorizing, looting and so on, by putting words in mouth of Allah. There is no way to prove Qur'an a word of God, and Muhammad a prophet of Allah without using Muhammad's own word, who was a self proclaimed lone prophet of Islam.

THE CARNAL LIFE OF MUHAMMAD

Note:- *This article contains sexually explicit terms and coarse language that may offend many readers. The author will not take any responsibility in the event any reader may become upset reading this essay. My request to them: please do refrain from reading this essay if you are likely to be offended. You have been forewarned.*

Muhammad had sex with just about anyone he pleased, thanks to Allah's extraordinary interest in his personal sex life, as immortalized in the Qur'an. Lets see the evidence from authentic Islamic



scriptures to support my claim.

Quran 33:51 - *You may put off any of your wives you please and take to your bed any of them you please, and there is no blame on you if you call back any of them you had temporarily set aside. This is most proper, so that their eyes may be cooled and they may not grieve, and that they will remain satisfied with what you give them. O believers! Allah knows all that is in your hearts; for Allah is All-Knowing, Most Forbearing.*

These are Allah's word unaltered, and see what Allah is commanding Muhammad to do. Allah commands Muhammad to sleep with anyone he pleases to without any restriction. Commentaries of Qur'an gives a clear view about Allah's plan.

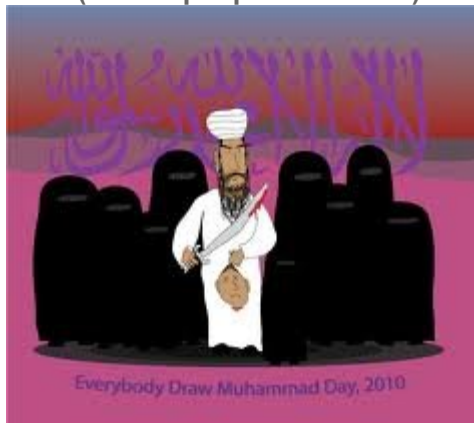
Tafsir Ibn Abbas says:- [33:51]

(Thou canst defer) you can leave (whom thou wilt of them) from among the daughters of your aunts from your father's side, and or the daughters of your uncles from your mother's side, and not marry them (and receive unto thee whom thou wilt) and marry them, (and whomsoever thou desirest) to marry (of those whom thou hast set aside (temporarily)), it is no sin for thee (to receive her again)) it is also said that this could be understood in this manner: you can abstain from whoever you will of your wives and you can go to whoever you will of your wives and there is no sin for you in abstaining from some and going to others; (that) the widening of the scope and dispensation (is better; that they may be comforted) when they know that this widening of scope is from Allah (and not grieve) for fear of divorce, (and may all be pleased with what thou givest them) of sharing your physical presence with them. (Allah knoweth what is in your hearts) whether it is contentment or resentment; (and Allah is Knower) of your righteousness and theirs, (Clement) in that which He explained to you and forgave you.

So, according to Allah Muhammad is even authorized to marry and sleep with daughters of his aunt temporarily if he wishes to. I think Muhammad was a lucky one to get Allah(who was just his illusion) to satisfy his sexual desires with whom so ever he pleased, without marrying or by temporarily marrying them. This not the end of Muhammad's lust, lets see further what Bukhari reports.

Volume 4, Book 52, Number 143

Narrated Anas bin Malik: The Prophet said to Abu Talha, "Choose one of your boy servants to serve me in my expedition to Khaibar." So, Abu Talha took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allah's Apostle when he stopped to rest. I heard him saying repeatedly, "O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men." *Then we reached Khaibar; and when Allah enabled him to conquer the Fort (of Khaibar), the beauty of Safiya bint Huyai bin Akhtab was described to him. Her husband had been killed while she was a bride. So Allah's Apostle selected her for himself and took her along with him till we reached a place called Sa'd-As-Sahba,' where her menses were over and he took her for his wife.* Haris (a kind of dish) was served on a small leather sheet. Then Allah's Apostle told me to call those who were around me. So, that was the marriage banquet of Allah's Apostle and Safiya. Then we left for Medina. I saw Allah's Apostle folding a cloak round the hump of the camel so as to make a wide space for Safiya (to sit on behind him) He sat beside his camel letting his knees for Safiya to put her feet on so as to mount the camel. Then, we proceeded till we approached Medina; he looked at Uhud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he looked at Medina and said, "O Allah! I make the area between its (i.e. Medina's) two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allah! Bless them (i.e. the people of Medina) in their Mudd and Sa (i.e. measures).



Its a wonderful example set by the Pedophilia Prophet for his extremist followers, the very first question arises in my mind here is that, how can a women marry a man who has killed his husband? Its impossible, and in other words we can define his deed as rape with Safiyah.. It continues further with another report in Sahih Bukhari, lets see:-

Bukhari:Volume 5, Book 59, Number 459

Narrated Ibn Muhairiz: I entered the Mosque and saw Abu Sa`id Al-Khudri and sat beside him and asked him about Al-Azl (i.e. coitus interruptus). Abu Sa`id said, *"We went out with Allah's Apostle for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interrupt us, we said, 'How can we do coitus interruptus before asking Allah's Apostle who is present among us?'"* We asked (him) about it andhe said, *'It is better for you not to do so, for if any soul (till the Day of*



Resurrection) is predestined to exist, it will exist."

To me and any other reasonable man, the **Revelation** and **Inspiration** will look like a porn book, which contains all knowledge about sex. These are the deeds of Muhammad A.K.A (Allah) Islamic God. His followers did what he taught them throughout his life. When Muhammad and his followers received captives their celibacy became hard(as if they were already prepared for sex). Islam has only destructed this Mother Earth by innumerable ways. Today we find Islam the fastest growing religion, its because the prophet ordered his followers not to do coitus interruptus. We can imagine now how many illegal children were born from Muhammad followers at Muhammad's time..

KORAN – THE WORD GOD?

The Qur'an, (Koran) meaning recitation, is the sacred book of Islam. According to Muslim tradition, it was revealed by God to the Prophet Muhammad in separate revelations over the major portion of his life at Mecca and at Medina. The Qur'an was probably compiled as a single volume under the third caliph, Uthman, who appointed a committee (651-52). The internal organization of the Qur'an is somewhat ad hoc. Revelations consisted of verses (ayat) grouped into 114 chapters (surah, plural - suwar).

This is what Qur'an says in its English Translation introduction, lets see how much words is from Allah. This question is beyond any doubt that Qur'an itself proves that some verse contained in it is from **Muhammad**, and if Qur'an contains a single alphabet of **Muhammad**, it means it has to be rejected as it altered by a mere man.

(Koran 4:82)

Do they not consider the Qur'an (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy.

According to the Muslims the Koran contains the words of God. Koran is to be read as if God Himself had spoken these words stated in it. It is important to emphasize this point because if Koran is the word of God then it should not contain any errors and it should hold true for all times.

However, such is not the case. First, we will see how some of the verses in the Koran itself show clearly that these words were obviously spoken by Mohammed and Not God.

The Opening Sura Fatihah:

(Koran 1:1-7)

In the name of the Merciful and Compassionate God.

Praise belongs to God, The Lord of the worlds, the merciful, the compassionate, the ruler of the day of the day of judgement! Thee we serve and Thee we ask for aid. Guide us in the right path, the path of those Thou art gracious to; not to those Thou art wroth with, nor of those who err.

Someone need not be a rocket-scientist to comprehend that these words are clearly addressed to God, in the form of a prayer. They are Mohammed's words of praise to God, asking for God's help and guidance. Some Muslim compilers conveniently add the imperative "say" in the English translation of the Koran at the beginning of the sura to remove this difficulty. This imperative form of the word "say" occurs at least 350 times in the Koran, and it is obvious that this word has, in fact, been inserted by later compilers of the Koran to remove countless similarly embarrassing difficulties. Thus, we have direct evidence that the Koran starts out with the words of Mohammed.

(Koran 113:1)

I take refuge with the Lord of the Dawn.

One can clearly see, its Mohammed and NOT GOD HIMSELF who is seeking refuge in God.

(Koran 6:104)

Now have come to you, from your Lord, proofs (To open your eyes): If any will see, it will be for (the good of) his own soul; If any will be blind, it will be to his own (harm): I am not (here) To watch over your doings.

In this verse the speaker of the line “I am not to watch over your doings”- is clearly Mohammed. In fact Dawood in his translation adds a footnote that the *“I” refers to Mohammed here.*

(Koran 27:91)

For me, I have been commanded to serve the Lord of this city, Him Who has sanctified it and to whom (Belong) things; and I am commanded to be of those who bow in Islam to Allah’s Will

Again, the speaker here is clearly Mohammed who is trying to justify killing of innocent Meccans who were not willing to follow Mohammed’s version of God. Dawood and Pickthall both interpolate “say” at the beginning of the sentence which is lacking in the original Arabic version of the sura.

(Koran 81:15)

So veriy I call To witness the planets that recede... Again, here it is Mohammed and NOT God who is swearing by the turning planets.

(Koran 84:16-19)

I swear by the afterglow of sunset, and by the night, and by the moon when she is at the full.

Once again it is Mohammed and NOT God. He is unable to disguise his pagan heritage. He swears again in the name of the Sun and Moon, both of which were considered as holy deities by Pre-Islamic Arabs.

(Koran 6:114)

Should I seek other judge than God, when it is He who has sent down to you, the distinguishing book (Koran)?

Any sane person can comprehend that those words are not spoken by God but Mohammed himself. *Yusuf Ali* in his translation adds at the beginning of the sentence *“say”*, which is not there in the original Arabic and he does so without comment or footnote.

WOMEN IN ISLAM

In this article we will discuss status of women in Islam according to Qur'an and Hadith. I'll start by pointing out Allah's command to Muhammad about Women status in Noble Qur'an.



Quran CH 2 Verse 228 says:-

Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; **but men have a degree (of advantage) over them.** And Allah is Exalted in Power, Wise.

Here is the Arabic verse to authenticate:-

أَحَقُّ وَبُعُولَتُهُنَّ ۚ الْآخِرَ وَالْيَوْمَ بِاللَّهِ يُؤْمِنُ كُنَّ إِنْ أَرْحَمِهِنَّ فِي اللَّهِ خَلَقَ مَا تُمْنِكُنَّ أَنْ لِهِنَّ يَحِلُّ وَلَا ۚ قُرُوءٍ ثَلَاثَةً بِأَنْفُسِهِنَّ يَنْتَرِبْنَ وَالْمُطْلَقَاتِ
حَكِيمٌ عَزِيزٌ ۚ وَاللَّهُ ۚ دَرَجَةً عَلَيْهِنَّ وَلِلرِّجَالِ ۚ بِالْمَعْرُوفِ عَلَيْهِنَّ الَّذِي مِثْلُ وَلِهِنَّ ۚ إِصْلَاحًا أَرَادُوا إِنْ ذَلِكَ فِي بَرَدِهِنَّ

To understand this verse, lets read what Tafsir Ibn Jalalyan says:-

[2:228]

Divorced women shall wait by themselves, before remarrying, for three periods (qurū'in is the plural of qar'), of purity or menstruation — these are two different opinions — which begin from the moment of divorce. This [stipulation] applies to those who have been sexually penetrated but not to those otherwise, on account of His saying, there shall be no [waiting] period for you to reckon against them [Q. 33:49]. The waiting period for immature or menopausal women is three months; pregnant women, on the other hand, must wait until they give birth, as stated in the sūrat al-Talāq [Q. 65:4], while

slavegirls must wait two months, according to the Sunna. And it is not lawful for them to hide what God has created in their wombs, of child or menstruation, if they believe in God and the Last Day. **Their mates, their spouses, have a better right to restore them, to bring them back, even if they refuse, in such time, that is, during the waiting period, if they desire to set things right, between them, and put pressure on the woman [to return];** the statement is not a condition for the possibility of return, but an incitement [to set things right] in the case of repealed divorce; the term ahaqq, 'better right to', does not denote any priority, since, in any case, no other person has the right to marry them during their waiting period; women shall have rights, due from their spouses, similar to those, rights, due from them, with justice, as stipulated by the Law, in the way of kind conjugality and not being harmed; **but their men have a degree above them, in rights, as in their duty to obey their husbands, because of their [the husbands'] payment of a dowry and their [husbands] being the bread-winners;** God is Mighty, in His Kingdom, Wise, in what He has ordained for His creatures.

As said by Jalalayn, women should accept their husband after divorce, if their husbands want to, and as it is ordained by Allah that men have a degree above women, because of their payment of dowry, men are women's master. Further, Ibn Kathir, mentions a hadith to explain it, he says, that even once a man divorced his wife and after two periods, suddenly he went to his wife, while she was preparing to bath, he took of her cloth and locked the door.

Let see what Qur'an Ch 2 Verse 223 says:-

Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

Here is the Arabic verse :-

الْمُؤْمِنِينَ وَبَشِّرِ ٱلْمَلَافُوهُ أَنتُمْ وَٱعْلَمُوا ٱللَّهَ وَٱتَّقُوا ۖ لَٱلْأَنفُسِكُمْ وَقَدِّمُوا ۖ سَبِّحُوا ۖ أَنَّىٰ حَرَّتْكُمْ قَانُوا لَكُمْ حَرَّتْ نِسَاؤُكُمْ

Tafsir Abbas says:-

[2:223]

(Your women are a tilth for you (to cultivate)) He says: the vulvas of your wives are plantations for your offspring (so go to your tilth) your plantations (as ye will) as you please, from behind or front as long as the penetration is in the pudendum, (and send (good deeds) before you for your souls) righteous children, (and fear Allah) regarding penetrating your wives in their anus or having sex with them during menstruation, (and know that ye will (one day) meet Him) that you will see Him after you die and He will reward you according to your deeds. (Give glad tidings to believers (O Muhammad))

Allah says: give glad tidings, O Muhammad, to the believers, who ward off penetrating their wives in their anus and further abstain from having sex with them when they are menstruating, that Paradise will be theirs.

Why is Allah always so concerned with women, sex and their private part. This verse gives answer to the question, what is women for men? Allah says:- women are tilth for men, and they can have sex with them anytime, whenever they wish, be it from front or from back.

Also, in Allah sight women are not worthy to rule a kingdom, in an authentic Hadith, Muhammad said that those nations which make women as their ruler, will never succeed.

Vol 9 Book 88 Verse 219:-

Narrated Abu Bakra: During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."

The prophet of Islam never considered women worthy of anything, except for intercourse. Bukhari also reports that women are like 'Dogs' and 'Donkey', see here:-

Volume 1 Book 1 Verse 490:

Narrated `Aisha:

The things which annul the prayers were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have made us (i.e. women) dogs. I saw the Prophet praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away. for I disliked to face him."

Still Islamic apologist claims, Islam gives women respect and forbids any crime against them. Quran Ch 4 verse 34 explains this too. Lets see:-

CH 4 Verse 43

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance – [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.

Allah orders believers in this verse to banish them in beds apart and hit them, if they (women) disobey their men in beds. Muhammad and Allah wants their men to be satisfied anyhow, if not they are allowed to beat their tilth. It is also said that men are of high standards than women. Prophet-hood is also exclusive only for men, Allah never makes female prophets. Women are also not worthy to hold any important position. Allah also commands his Angels to curse all those women whole night who declines to sleep with their husband, see here:- (If the man asks his wife to come to his bed and she declines, the angels will keep cursing her until the morning.)

This curse is also applicable for those women who goes to sleep out of any reason, ignoring the bed of their husband.. See here:-

(If the wife goes to sleep while ignoring her husband's bed, the angels will keep cursing her until the morning.) (لَهُوَ ظِعْفٌ تَهْرُوسُنْ نُوْفَاخَتْ يَتَلَّوْ)

FATE OF APOSTATES OF ISLAM

This article is dedicated for all those apostates of Islam, knowing the consequences of Leaving Islam. Islam is a one way road, in which you only have choice to enter, but you are not free to leave Islam. I appreciate them and have lots of reverence for those who leave Islam, endangering their life, as Islam never permits believers to leave Islam.

Let us see, what is Allah's view on apostasy and what is their fate after leaving Islam, as per Islamic teachings and Laws. Let's start with Qur'an and see consequences of leaving Islam.

Qur'an Ch 4, verse 89 reads:-

Shakir

They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah's way; *but if they turn back, then seize them and kill them wherever you find them*, and take not from among them a friend or a helper.[\[Source\]](#)

Arabic

وَأَفْخَذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۖ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا لَوْ تَكْفُرُونَ كَمَا رَأَيْتُمْهُمْ مِنْهُمْ وَلِيًّا وَلَا نَصِيًّا

This is divine command as per Muslims, they are ordained to kill those people, who leave their faith and become disbelievers. Anyway, let us look what most famous *Tafsir* of Qur'an, by Ibn Abbas say about this verse. This will shed more light on this verse, and will come to know, in which scenario or context this verse was revealed.

Ibn Abbas says:-

[4:89]

(They long that you should disbelieve) in Muhammad and the Qur'an (even as they disbelieve, that ye may be upon a level (with them)) in following idolatry. (So choose not friends from them) in religion or for seeking assistance and backing (till they forsake their homes) until they believe again and migrate (in the way of Allah) in obedience of Allah; (if they turn back) from faith and migration (then take them) as prisoners (and kill them wherever you find them) in the Sacred Precinct or anywhere else, (and choose no friend) in religion or for seeking assistance and backing (nor helper) a protector (from among them),

This verse was revealed on occasion, when some people of Makkah embraced Islam, yet they gave support to idolater of Makkah. One time, these people went out of Makkah to fulfill some needs and said to each other, "If we meet the Companions of Muhammad, there will be no harm for us from their side." When the believers got news that these people went out of Makkah, some of them said, "Let us march to these cowards and kill them, because they support your enemy against you." However, another group from the believers said, "Glory be to Allah! Do you kill a people who say as you have said, just because

they did not perform Hijrah or leave their land Is it allowed to shed their blood and confiscate their money in this case" So they divided to two groups, while the Messenger was with them, and did not prohibit either group from reiterating their argument. **Tafsir Ibn Kathir**

There is even a second opinion about these verse, let us see that too.

Imam Ahmad recorded that Zayd bin Thabit said that Messenger of Allah marched towards Uhud. However, some people who accompanied him went back to Al-Madinah, and the Companions of the Messenger of Allah divided into two groups concerning them, one saying they should be killed and the other objecting. **Tafsir Ibn Kathir**

So, whether we believe any of the above scenario, it is unjust for a Lord of world to reveal, such violent verse. In any case, we can summarize, that Allah is asking his believers to kill those people, who believe in him, but either don't fight in his cause, or disbelieve after believing in him (apostasy).

Now, let us also look into Ahadith, and see what it says on this subject.

Sahih Bukhari Vol9 Book 84 No 57:

Narrated `Ikrima:

Some Zanadiqa (atheists) were brought to `Ali and he burnt them. The news of this event, reached Ibn `Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Apostle forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Apostle, 'Whoever changed his Islamic religion, then kill him.'"

This is what the most Noble, and merciful man of earth said about Apostasy. Muhammad forbids believers to kill apostates by Burning them, as it is punishment of Allah, but he din't forbid to kill the apostates, as the Narration itself suggests what he said ***"Whoever changed his Islamic religion, then kill him."***

Further let's pick some more authentic Hadith which sheds more light on this particular subject.

Volume 9, Book 84, Number 58:

Narrated

Abu

Burda:

Abu Musa said, "I came to the Prophet along with two men (from the tribe) of Ash'ariyin, one on my right and the other on my left, while Allah's Apostle was brushing his teeth (with a Siwak), and both men asked him for some employment. The Prophet said, 'O Abu Musa (O 'Abdullah bin Qais!).' I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his Siwak being drawn to a corner under his lips, and he said, 'We never (or, we do not) appoint for our affairs anyone who seeks to be employed. But O Abu Musa! (or 'Abdullah bin Qais!) Go to Yemen.'" The Prophet then sent Mu'adh bin Jabal after him and when Mu'adh

reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold: There was a fettered man beside Abu Muisa. Mu'adh asked, "Who is this (man)?" Abu Muisa said, "He was a Jew and became a Muslim and then reverted back to Judaism." Then Abu Muisa requested Mu'adh to sit down but Mu'adh said, "I will not sit down till he has been killed. This is the judgment of Allah and His Apostle (for such cases) and repeated it thrice. Then Abu Musa ordered that the man be killed, and he was killed. Abu Musa added, "Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allah will reward me for my sleep as well as for my prayers.'"

Brilliant, can you guess why the **Jew** was killed? The **Jew** was killed because it was the judgement of Allah and his Apostle (Muhammad). He was killed, because he embraced Islam from Judaism, and reverted back to Judaism. Is this anyhow a crime? Should a man be killed for using his freedom of religion? This either proves Allah was not a true god, or Muhammad was Allah, as he ordained every inhumane and barbaric laws to his companions to be followed.

Further there are more barbaric and Inhumane narrations from Hadith, so let's have a look onto those too.

Volume 9, Book 84, Number 59:

Narrated	Abu	Huraira:
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When the Prophet died and Abu Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, "O Abu Bakr! How can you fight these people although Allah's Apostle said, 'I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah, 'and whoever said, 'None has the right to be worshipped but Allah', Allah will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allah?' "Abu Bakr said, "By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). By Allah! If they refused to pay me even a kid they used to pay to Allah's Apostle, I would fight with them for withholding it." 'Umar said, "By Allah: It was nothing, but I noticed that Allah opened Abu Bakr's chest towards the decision to fight, therefore I realized that his decision was right."

So some Arabs who embraced Islam, out of fear of Muhammad and his terrorist Gang reverted to their forefathers religion after the death of Muhammad, as we can see in this Hadith itself, why those Arabs must have embraced Islam, as this narration itself says "**I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah, 'and whoever said, 'None has the right to be worshipped but Allah', Allah will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allah?"**" So, these Arabs embraced Islam to save their property and their life from Muhammad. But unfortunately the members of Muhammad's cult were alive. When Abu Bark came to know about reverted Arabs, he wills to fight against all those who denied to pay Zakah. So, this all about the terrorist leader (Muhammad) and his Gang. There are even more Narrations from Authentic Ahadith, which sheds more light on this issue, please see **Volume 9, Book 84, Number 64,, Volume 5, Book 59, Number 632,, Volume 9, Book 83, Number 17,, Volume 9, Book 83, Number 37,, etc.(All Narration are taken from SAHIH BUKHARI)**

THE BIG BANG IN THE QURAN



Muslims claim many scientific truths that were discovered recently were already mentioned in the Quran. Dr. Zakir Naik has a list of them and has convinced many Muslims of those claims. In these series I will discuss several of them.

Here is the claim made by Dr. Naik:

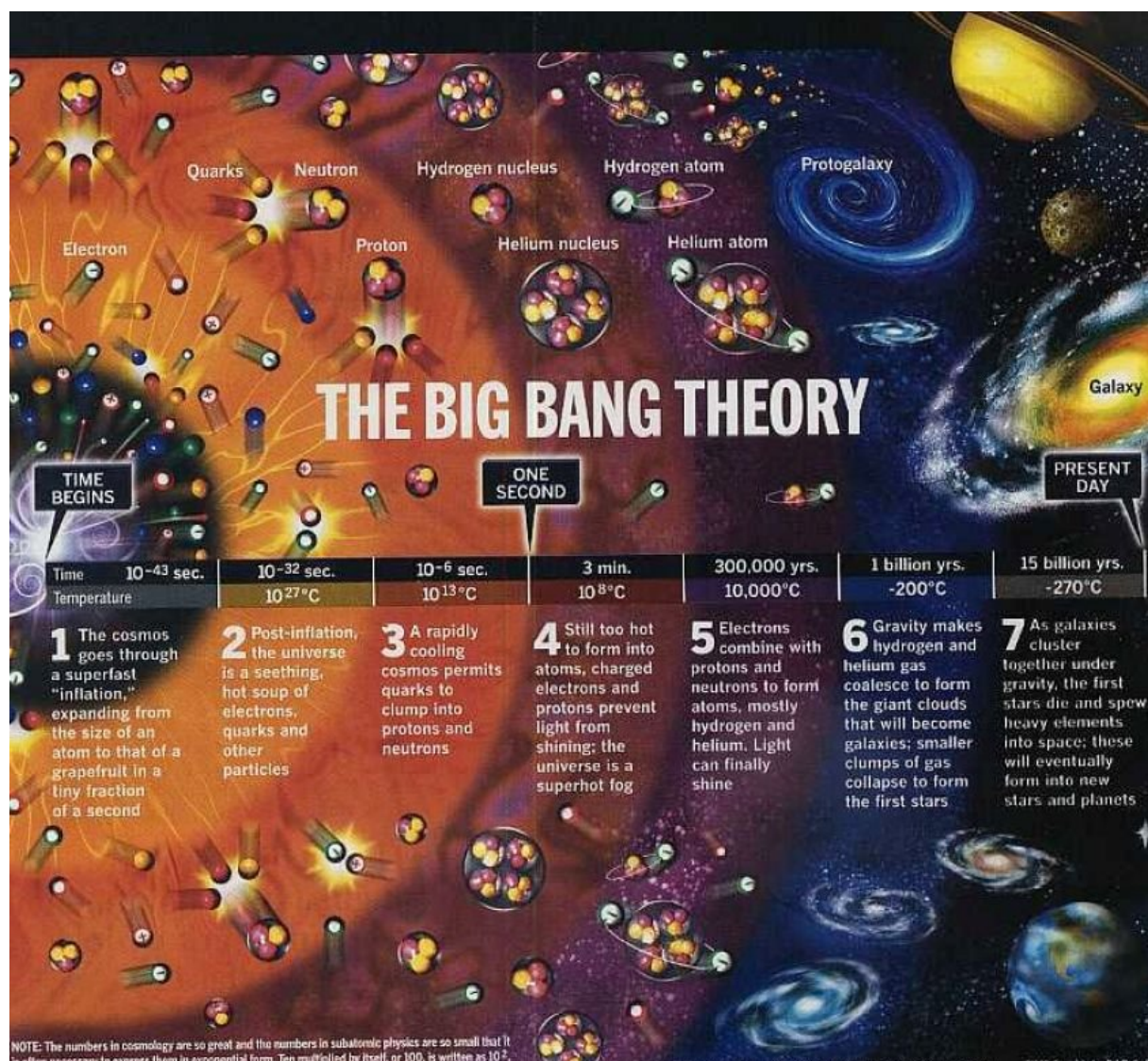
As far as *Qur'an* and modern Science is concerned, in the field of 'Astronomy', the Scientists, the Astronomers, a few decades earlier, they described, how the universe came into existence – They call it the '**Big Bang**'. And they said... 'Initially there was one primary nebula, which later on it separated with a Big Bang, which gave rise to Galaxies, Stars, Sun and the Earth, we live in.' This information is given in a nutshell in the Glorious *Qur'an*, in Surah Ambiya, Ch. 21, Verse No. 30, which says, "Do not the unbelievers see that the heavens and the earth were joined together, and we clove them asunder?" Imagine this information which we came to know recently, the *Qur'an* mentions 14 hundred years ago.

In his fervor to make the Quran look scientific Dr. Naik overlooks the fact that the theory of Big Bang precludes the concept of creation. If the Big Bang is true then the story of the creation and Adam and Eve must be false and vice versa.

Dr. Naik should have at least studied the theory of the Big Bang before commenting on it. The theory of the Big Bang stipulates that **about** 13.7 billion years ago a tremendous explosion started the universe. Prior to that event all of the energy that was later transformed into matter was contained at one infinitely small point (not nebula). This explosion, not only gave birth to the particles that gave birth to the matter, but also to space and time.

The Big Bang actually consisted of an explosion of space within itself unlike an explosion of a bomb where fragments are thrown outward. The galaxies were not all clumped together, but rather the Big Bang lay the foundation for the universe. Therefore the notion of “separating the heaven and the earth” is absurd.

This is how the Big Bang took place



Furthermore, the earth is not separate from the universe. Galaxies are scattered everywhere. Each galaxy contains several hundred billion stars. Earth is a planet revolving around one of the stars in the Milky Way. Where is the separation between the heavens and the earth?

This is what the Qur'an says:

21:30, 'The heavens and the earth were joined together, and we clove them asunder'

This is wrong. Earth is not separate from heaven. It is, as it has always been, and will forever be, a part of it.

The Quran gives also another version of the creation – Verse **41.11**.

“Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: “Come ye together, willingly or unwillingly.” They said: “We do come (together), in willing obedience.”

These two verses contradict each other. Were the heaven and the earth joined together and Allah clove them asunder or were they apart and Allah told them to come together?

Of course both claims are false. The earth is inside the heaven and part of it. They can neither come together nor separate. The Qur’an gives two contradictory versions of the creation and both of them are wrong.

But where does the tale of God separating heaven and earth comes from? Muhammad hardly said anything that was new. The verse 21:30 rehashes Genesis 1: 6-9

⁶ *And God said, “Let there be an expanse between the waters to separate water from water.”⁷ So God made the expanse and separated the water under the expanse from the water above it. And it was so. ⁸ God called the expanse “sky.” And there was evening, and there was morning—the second day.*

So if this explanation is a miracle, the credit should go to the Bible and not to the Qur’an. However, the origin of this tale dates back to pre-biblical stories of Babylonians and Mesopotamians.

The Qur’an is full of legends borrowed from the Bible. These in turn were based on the myths of ancient Sumerians, Babylonians, Canaanites, etc. Muhammad’s cosmology is the cosmology of the ancient people.

In pre-Hebrew Semitic myth two watery tumultuous beings, one male and one female, **Apsu**(sweet water) and **Tiamat** (salt water) give birth to a variety of sea monsters and gods. In the ensuing chaos Tiamat, the female creator, tries to take control. Her descendants unite against her, choosing one of their numbers -**Marduk**, the god of Babylon to lead them. Armed with a hurricane and riding a tempest drawn by four fiery steeds, Marduk meets Tiamat and her evil accomplice **Kingu** in battle and kills them both.



The great god Marduk slaying Tiamat the dragon goddess of salt water. She is the personification of the Untame, Primeval Forces of the Universe before established order and the mother of all gods.



After the death of Tiamat her conqueror forms the heavens and the earth by cutting her body open “like a cockleshell” and lifting up one half to form the sky while leaving the bottom half as the earth:

“The lord rested; he gazed at the huge body, pondering how to use it, what to create from the dead carcass. He split it apart like a cockleshell; with the upper half he constructed the arc of sky, he pulled down the bar”. <http://cc.usu.edu/~fath6/worldview.html>

So the verse 21:30 is not talking about the big bang. It is rehashing a biblical tale that in turn was borrowed from ancient mythology.

Now, let us discuss the origin of the verse 41.11. In this verse the Quran says, the sky was smoke and God said to it and the earth to “come together,” which they did willingly.

Of course, God talking to inanimate objects such as heavens and earth and telling them “come together willingly or unwillingly” and they responding, “we will come willingly,” is good for children’s stories. Heaven and earth are made of gasses and rocks. They don’t have a will and don’t respond.

Furthermore, the earth was never separated from sky/heaven. So they could not have come together.

Let me quote all the four verses that talk about his cosmic event.

41:9	Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds.
41:10	He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance).
41:11	Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience."
41:12	So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge.

Here we see Muhammad saying that the first thing God did was to create the Earth in two days. Then he set on it the mountains and plants and animals. All this took another four days. **"Then"**, i.e. in the last day, after all the above was already done, he erected the sky.

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ

This is not how the universe is formed. According to the above verses, the creation of the world starts with the creation of the Earth. Once the Earth is completed, it is filled with plants and animals, it is only **then** that Allah turns to the sky and **lifts it up** and **adorns it** with stars. Any school kid (not being fed with the Islamic nonsense) will tell you this is crazy.

The universe is estimated to be **13.7 billion years old**. The Earth is only **4.5 billion years old**. The first micro-organisms appeared 3.5 billion years ago. Although soft bodied creatures have appeared 3 billion years ago, the oldest animal fossil found is only 600 million years old. And we are just talking about "multi-celled" organisms such as sponge-like animals, cnidarians, and worms. The dinosaurs appeared in the Jurassic period, approximately 200 million years ago and became extinct over 60 million years ago. It is in these 60 million years that all the modern animals, birds and mammals have evolved.

When the universe was in gaseous form, i.e. over 13 billion years ago there was no earth and there were no creatures. The story of the evolution/creation given in the Quran is anachronistic and asinine. It has no resemblance to what science says. Every aspect of it is wrong. The verse 12 continues with this potty description of the creation. It says that He (Allah) completed them as seven firmaments in two Days. (Note how often Muhammad forgets that the Quran is supposed to be dictated by Allah and refers to its alleged author in third person).

What seven layers of heaven? There are no seven layers of heaven. This is fairytale. I explained this point [here](#).

Then Muhammad says that Allah adorned the lower heaven with “lights” (stars), which is of course nonsense.

Similar tales can be found in the Bible and in the lore of the Sumerians, Babylonians and the Canaanites. These ancient people thought that the sky is made of seven layers pitched like a dome. The word استَوَى (erect, raise, stand, hoist, pitch) in this verse shows that Muhammad also thought, the sky is a dome that is pitched over the earth. In the verse [13.2](#) and [31.10](#) he even mentions that this sky is raised “**without any pillars** that ye can see”.

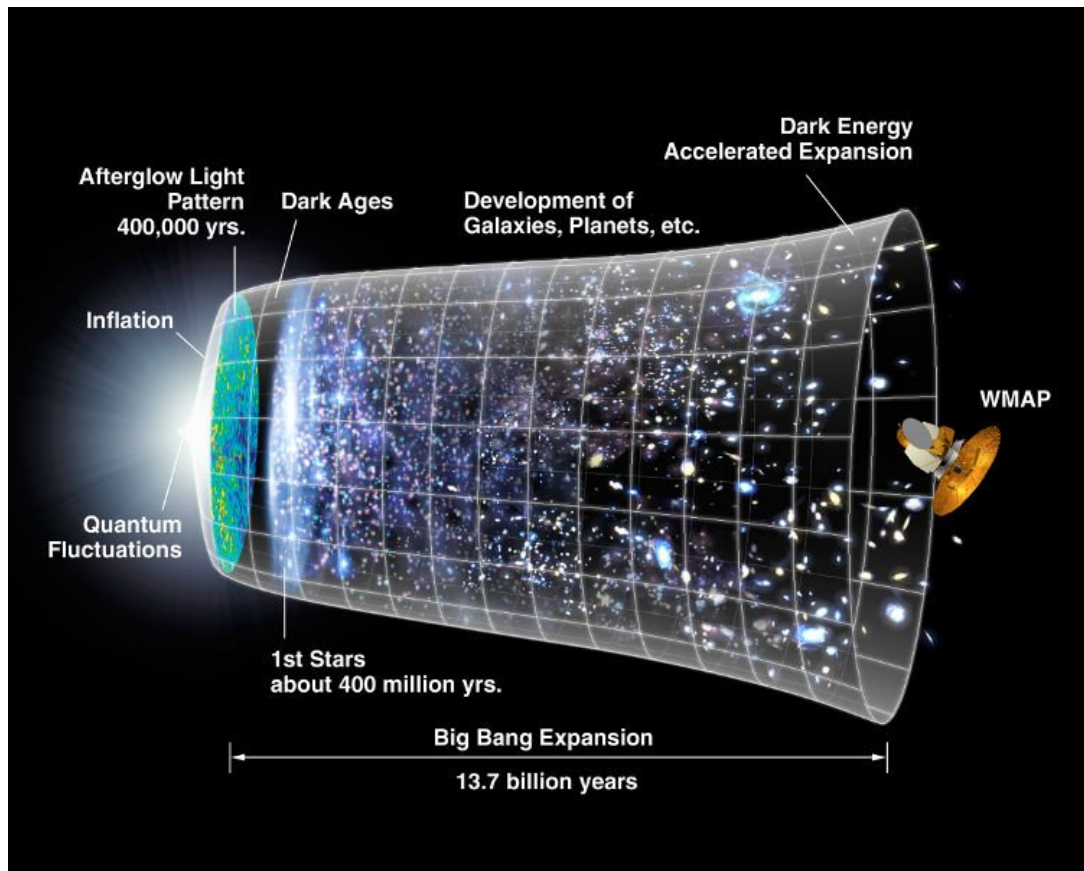
These are not scientific descriptions of the universe. They are based on the beliefs of primitive people about the universe. The word smoke in the verse 41:11 is not talking about the early state of the universe. It says before the dome of sky was raised, everything above the surface of the earth was like smoke. When the universe was a nebula the earth did not exist. It came to exist over nine billion years later.

The origin of this fable can be found in the myths of the Mesopotamians that I quoted already. When the great god Marduk, slew the serpent of the seas (Tiamat), he clove her body and hoisted the upper half as sky. He then firmly fixed the stars, arranging the constellations of the zodiac, and created the moon and set him as a creature of night, to make known the days monthly without failing”. (Note that Muhammad gave this very same answer when people asked him about the moon: “They ask you concerning the New Moons. Say: They are but signs to mark fixed periods of time in the affairs of men, and for Pilgrimage [2.189](#)). In this way Marduk brought order to the universe. Marduk created seven heavens, and stationed each god (planets revolving around the sun were believed to be gods) to his appropriate sphere. Before that everything was formless and in a state of chaos.



The dragoness goddess Tiamat represents the state of untamed formless universe. She is surrounded by mist and clouds of smoke, principles of disorder.

The Big Bang Theory is just a theory. Unlike the theory of evolution, it has not been proven. An associate professor at the National Tsing Hua University in Taiwan has proposed a new model of explaining the Universe. According to expert Wun-Yi Shu, mass, time, and length, some of the most basic aspects of the Cosmos, can be converted into each other as evolution takes place within the Universe. The explanation removes the necessity of accounting for the ever-increasing acceleration in the Cosmos by using the notion of dark energy. He proposes, time and space can be converted into each other by using a basic conversion factor, and namely the speed of light. Similarly, mass and length can be converted into each other. According to this theory the expansion of the Universe makes time convert into space, whereas mass changes into length. When the Cosmos will begin to contract, the exact opposite will take place.



Based on this new theory, the universe expands and contracts indefinitely which precludes the Big Bang. If this theory is proven right Hindus could claim that their sacred scriptures is scientific.

Based on this model time has no beginning and no end, which means there is no moment of creation and the world will never come to an end. Also that singularities such as the Big Bang and the Big Crunch (Universal contraction) cannot and did not exist. Another effect is that the Universe passes through alternating stages of acceleration and deceleration, similar to the way Earth experiences alternative reversals of its magnetic poles.

ISLAMIC COSMOS

The Quran and the Hadith contain references to creation of the world and physical realities that are nothing short of scientific heresies. Despite the efforts of many Muslim apologists who have tried to reinterpret them and find in them some esoteric meaning, their contrast with science and logic belie the claim that Islam is divinely inspired. Take the following example.

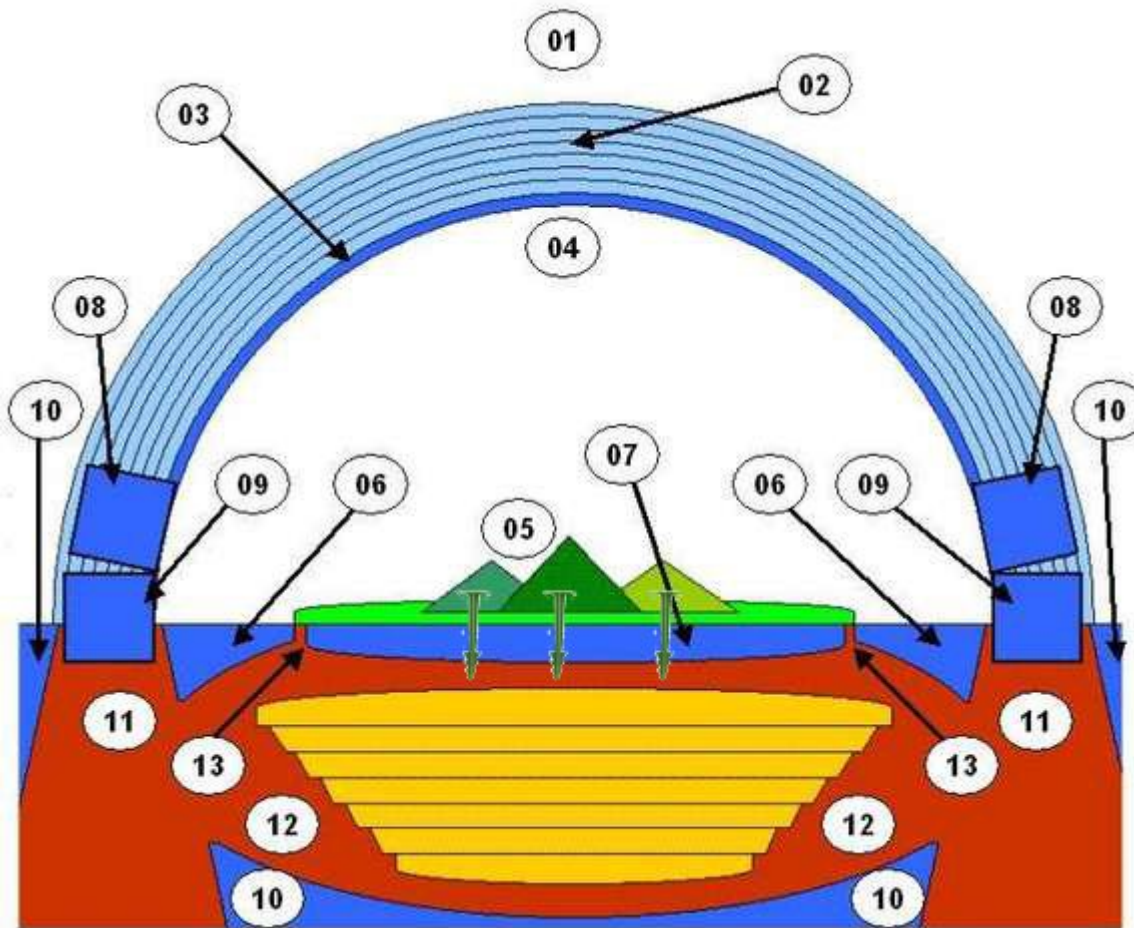
Sahih Bukhari Volume 4, Book 54, Number 414

“... He (Muhammad) said, “First of all, there was nothing but Allah, and (then He created His Throne). His throne was over the water, and He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth...”

The claim that Allah’s throne was over waters is mentioned also in the Quran **11.007**
“He it is Who created the heavens and the earth in six Days – and His Throne was over the waters.”

Does this make sense? Notice that in the hadith the translator has made a parenthesis, within which he has written, *(then He created His Throne)*. Obviously he too has noticed that if there was nothing, Allah’s throne could not have existed either.

What **about** the waters? This verse and its supporting hadith imply that waters existed before God created the world. What was holding that water? Doesn’t water need a container? Obviously an earth must exist to hold that water. And can earth exist without the space or the universe that contains it? It appears as if there is chronological error in the order of creation.



Cosmos according to the Quran and hadith

Item No	Description
01	Throne of Allah / God
02	The Seven Heavens
03	Waters above the Sky / Ocean of Heaven
04	Gates of Heaven
05	Flat Earth
06	Saltwater Sea / World Oceans / Encompassing Sea
07	Freshwater Sea / Subterranean Ocean
08	Mansions of the Moon
09	Mansions of the Stars
10	Cosmic Ocean
11	Unseen Pillars of Earth and Sky
12	Hell / The Seven Earths
13	Barrier between the two Seas.

According to Muhammad the Earth is flat made in seven layers. There are several quranic verses and hadithes that confirm this.

Q: 18: 86

Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Zul-qarnain! (thou hast authority,) either to punish them, or to treat them with kindness."

89. *Then followed he (another) way,*

90. *Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.*

It is generally believed that Zul-qarnain is Alexander the Great who, according to the old folks had conquered the world from one end to the other. The truth is that Sun rises and sets in ALL places. One does not have to go 'another way' or to the other end of the world to find it rising or setting. It is obvious that Muhammad, like most of his contemporaries believed that the Earth is flat and the Sun moves in the sky rising from one place and setting in another. The following hadith supports this idea.

Sahih Bukhari Volume 4, Book 54, Number 421

Narrated Abu Dhar:

The Prophet asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I

replied, "Allah and His Apostle know better." He said, "It goes (i.e. travels) till it prostrates itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: "And the sun Runs its fixed course for a term (decreed). That is The Decree of (Allah) The Exalted in Might, The All-Knowing."

These are fairy tales. Sun going beneath the throne of God, prostrating and asking permission to rise the next day? These things are for children stories.

The absurdity does not end there. The Quran **78:6** says,
Have We not made the earth as a bed?

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا

"Bed" is the correct translation of *mehad*, made by Hilali Khan, Sher Ali and Sale. Palmer and Rodwell have translated it as "couch" and Arberry as "cradle." Other translators have been vague and have translated it as "expanse." Clearly they too have noticed that this verse is wrong. Earth does not look like a bed, unless you are a seventh century Arab with no knowledge of the world.

All these verses and hadiths describe a flat Earth, where the Sun rises from one side of it and sets in the murky waters on the opposite side. Is there a Throne somewhere in the sky or "under the earth" for the Sun to stop and ask permission to rise again?

The absurdity of these tales is self-explanatory. Yet Muslims never question them. If it is in the Quran, it must be true even if it is blatantly absurd.

These tales originate from the lore of cultures before Islam. In 1952 Theodor H. Gaster compiled a book titled, *The Oldest Stories in the Word*. It is a collection of the traditions of the Babylonian, Hittite and Canaanite people of 3500 years ago. These stories were lost and then unearthed in the 20th century. The similarities of those old stories and those in Quran and the Bible are astounding. They prove that the Quran is not a divine book, but a collection of old tales that were part of the legends of Arabs.

In another hadith Muhammad compares the trajectory of the Sun to a bow.

Bukhari, Volume 4, Book 52, Number 51:

Narrated Abu Huraira: The Prophet said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e. all the world)."

It is clear that Muhammad thought the sun forms an arch, like a bow from the time that it rises to the time that it sets.

This is how the movement of the sun appears from the Earth. To the primitive people it appeared that the sun rises from the east and sets in the west forming a bow in the sky.

There is nothing scientific in the Quran. This book was written in seventh century AD, and reflects popular cosmological beliefs characteristic of that period. Muhammad was also an unlettered man. His knowledge of the world was limited to hearsay. Even during his time there were people with better understanding of the cosmos.

Like other people of his time, he thought that the sun and moon orbit the earth

36:38-40

(Asad) And the sun: it runs in an orbit of its own that is laid down by the will of the Almighty, the All-Knowing; and [in] the moon, for which We have determined phases till it becomes like an old date-stalk, dried-up and curved: neither may the sun overtake the moon, nor can the night usurp the time of day, since all of them float through space [in accordance with Our laws].

Any school child can see that this description of the solar system is wrong. The sun and the moon don't chase each other. What is missing here is the rotation of the earth that is actually what makes the day and night, follow each other. To Muhammad all this was a mystery, a miracle that had been ordained by Allah. He was amazed for the fact that "the sun and the moon are made punctual."

(Q. 55:5) and thought that heaven is a roof covering the earth and that "He created the night and the day, and the sun and the moon, each in an orbit floating," (Q. **021:032-33**).

DID MUHAMMAD PERFORM MIRACLES?

It is no secret that faith blinds and believers cannot see anything wrong with the object of their belief. This is the reason why while Muslims can find errors in the Bible, the Hindu texts and the scriptures of all other faiths, they can't see the blatant absurdities in their own faith..



Muslims love Muhammad so much that they want to dress like him, speak the same language he spoke, behave the way he behaved and eat the food that he ate. This is not an indication of the greatness of Muhammad, but the unconditional, fanatical and blind faith of his believers.

Followers of all cults adulate their leader. All cults are cult of personality. They are about one person at the centre of all the attention, adoration, emulation and eulogy. This is no indication that their leaders were really superior beings. Humans need heroes and fabricate them. Often when these leaders die they assume a mythological status much bigger than life.

Muslims have not seen Muhammad. They rely on second hand stories about their prophet. Those stories idolize him beyond human reason. Many of those tales (hadiths) are forged, exaggerated and baseless. The following is one example.

[Sahih Bukhari Volume 5, Book 58, Number 208](#)

Narrated Anas bin Malik:

The people of Mecca asked Allah's Apostle to show them a miracle. So he showed them the moon split in two halves between which they saw the Hira' mountain.

Also [Sahih Bukhari Volume 4, Book 56, Number 830](#) ,831, 832

The splitting of the Moon is mentioned in the Quran, but this strange phenomenon is not claimed as a miracle of Muhammad. It is rather Muhammad and a bunch of Meccans observing what they

thought are two moons and Muhammad commented that this is the miracle of Allah. For more on splitting the moon see <http://mostintolerantreligion.wordpress.com/miracles/moon-split-or-islamic-hoax/>

Or this one that claims he made water out of nothing.

[Sahih Bukhari Volume 1, Book 4, Number 170](#)

Narrated Anas bin Malik:

I saw Allah's Apostle when the 'Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a pot full of) water for ablution was brought to Allah's Apostle . He put his hand in that pot and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet).

Or he multiplied the bread. [Sahih Bukhari Volume 5, Book 59, Number 428](#)

However, the above miracles contradict the Quran. When challenged, Muhammad repeatedly denied being able to perform any miracle. He said that although other prophets before him were given the power to perform miracles, his only miracle is the Quran.

[Sahih Bukhari Volume 9, Book 92, Number 379](#)

Narrated Abu Huraira:

The Prophet said, "There was no prophet among the prophets but was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me. So I hope that my followers will be more than those of any other prophet on the Day of Resurrection."

There are many verses in Quran that reaffirm this last Hadith, proving that Muhammad never performed any miracle and found it useless.

In the following verse Muhammad is acknowledging that other prophets before him came with miracles or clear signs, but still people rejected them, highlighting the futility of miracles as the proof of his revelation.

They (also) said: "Allah took our promise not to believe in a messenger unless He showed us a sacrifice consumed by Fire (From heaven)." Say: "There came to you messengers before me, with clear Signs and even with what ye ask for: why then did ye slay them, if ye speak the truth?" if you are truthful? [Q. 03: 138](#)

The unbelievers repeatedly asked Muhammad to perform a miracle so that they could believe. All they got in response was,

They say: "We shall not believe in thee, until thou cause a spring to gush forth for us from the earth, [Q. 17: 90](#)

His response was:

Say: "Glory to my Lord! Am I aught but a man, - a messenger?" [Q. 17: 93](#)

People doubted Muhammad because they saw nothing extraordinary or miraculous in him.

And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger? [Q. 17: 94](#)

And they say: "What sort of a messenger is this, who eats food, and walks through the streets? Why has not an angel been sent down to him to give admonition with him? [Q. 25: 7](#)

"Or (Why) has not a treasure been bestowed on him, or why has he (not) a garden for enjoyment?"

The wicked say: "Ye follow none other than a man bewitched." [Q. 25: 8](#)

But Muhammad kept telling them that he is just an ordinary man not an angel, and people should not expect miracles from him!

Say: Had there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as a messenger. [Q. 17: 95](#)

Commonsense dictates that no one would deny and call a man who performs such mighty miracles, like splitting the moon, as believed by all the Muslims, a madman or possessed. But those who knew him best actually called him by these names.

They say: "O thou to whom the Message is being revealed! truly thou art mad (or possessed)!". [Q. 15: 06](#)

No one would demand him miracles if he had already performed one

Why do you not bring to us the angels if you are of the truthful ones? [Q. 15: 07](#)

Muhammad's response was:

We send not the angels down except for just cause: if they came (to the ungodly), behold! no respite would they have! [Q. 15: 08](#)

The Quraish kept asking for a sign or a miracle to believe and Muhammad kept saying that he can't do it. He is only a warner.

And the Unbelievers say: "Why is not a sign sent down to him from his Lord?" But thou art truly a warner, and to every people a guide. [Q. 13: 07](#)

There are many more verses that tell the same story – people asking miracles and him saying, I am just a man, just like you, only a warner. A clear proof that Muhammad never performed any miracle is in this verse where it says that people rejected even other messengers who came with miracles and clear signs. In other words he would not perform miracles because according to him even if he performed them they people would not believe. This is of course a lie. I am a rationalist and a critic of Islam but if I see a miracle by any Muslim even I will believe.

Then if they reject thee, so were rejected messengers before thee, who came with Clear Signs, Books of dark prophecies, and the Book of Enlightenment. [Q. 3: 184](#)

In the above verses Muhammad is denying any supernatural power. If he could perform a miracle, why would he refuse to show them one? In the following verse he clearly rejects miracles as the proof of prophethood comparing them to witchcrafts.

Their hearts toying as with trifles. The wrong-doers conceal their private counsels, (saying), "Is this (one) more than a man like yourselves? Will ye go to witchcraft with your eyes open?"[Q. 2: 3](#)

Had he performed miracles, it would be of no proof to people who did not see him do it, but it would have at least convinced those around him. Many charlatans, like the Indian crook Sai Baba perform tricks to fool their audience. Muhammad could not do even that.

Muhammad was right in emphasizing that the real miracle should be his message or the Quran. Although this is a valid argument the Quran is no miracle at all. It is a book full of errancies and absurdities.

I don't see Muhammad as a superior human being for two reasons.

a) Many of hadiths and verses from the Quran, reveal him as a ruthless, vengeful, deceitful, and impious man. Acts like raiding, looting, killing those who did not believe in him, cursing his enemies, treating women as second class citizens and calling them deficient in intelligence, cowardly assassinating women and old men for criticizing him make him more like a thug and less like a prophet. Acts like these are not precisely spiritual characteristics that I seek in a man I would like to follow and emulate. His deeds are far from the deeds of an "honored messenger" as he claimed to be in the [Quran. 69:40](#)

b) Today's modern Muslims, especially those whose standard of ethics is colored by western/humanistic precepts, who unlike the masses of Muslims can distinguish between right and wrong, try to distance themselves from those hadiths that depict Muhammad as a ruthless immoral unethical gangster. They deny the validity of those hadiths and everything that shows Muhammad in a negative light. However, if those hadiths and verses are forged, then the whole validity of Islam crumbles and there is no reason for to believe in a mythological figure whose real life and words are not known.

DOES QUR'AN PROHIBIT KILLING



To demonstrate that Islam does not promote violence Muslims often quote a part of the quranic verse [5:32](#).

“Whosoever killed a person it shall be as if he killed all mankind; and whoso saved a life, it shall be as if he has saved the life of all mankind.”

That sound pretty good. The problem is that it is not a teaching of Muhammad. It is a quote from Judaic scriptures.

“Whoever destroys a soul, it is considered as if he destroyed an entire world. And whoever saves a life, it is considered as if he saved an entire world.” Jerusalem Talmud Sanhedrin 4:1 (22a)

Killing one person is not the same as the genocide of all mankind. It only makes sense in its context. It is related to the mythology of Abel and Cain. Since these two brothers were the only men at that time, killing one of them would have prevented his offspring to be born and humanity would not come to exist.

Actually despite Muslims' claim Muhammad did not say this is his own teaching. The complete verse is as follow:

*“On account of this, WE prescribed for the Children of Israel that whosoever killed a person it shall be as if he killed all mankind; **-unless it be for murder or for spreading mischief in the land-** and whoso saved a life, it shall be as if he had saved the life of all mankind. And our Messengers came to them with clear Signs, Yet even after that, many of them commit excesses in the land.”*

Muhammad is quoting a biblical fable. How can Muslims claim credit for it?

The problem does not end there. Talmud is not considered to be the word of God. It is the recorded teachings of Sanhedrin, the high council of rabbis.

So why Allah says “WE prescribed for the Children of Israel...”?

The god of the Quran is claiming ownership of something he never said. This leaves us with few options.

- Allah has plagiarized the teachings of the rabbis.
- He was confused and had forgotten that those words were not his.
- This verse is not from God. Muhammad admitted that sometimes Satan came and whispered some verses to him that he thought were from God. Could this verse be one of those satanic verses?
- Muhammad lied. The Quran is not the word of God.

I cannot think of another option to explain why Allah claims ownership of a verse that he never said. The quote is not in the Bible; it is from Talmud and Talmud is not considered to be the word of God.

Now, this verse emphasizes that killing is bad. But Muhammad told his followers that waging war, fighting and killing are the best commerce, which will have the highest reward.

“O you who believe! Shall I guide you to a commerce that will save you from a painful torment? That you believe in Allah and His Messenger and that you strive hard and fight in the Cause of Allah with your wealth and your lives... (Q .61:10-11)

So he had to make a disclaimer. While quoting the Talmud he inserted “unless it be for murder or for spreading mischief in the land” in the verse. This disclaimer does not exist in the original text of the Talmud.

With this disclaimer his followers were left free to raid and to kill non-Muslims. Those who resisted Islam and opposed it were considered to be spreading mischief.

The word mischief is the translation of the word “fitnah”, which means dissention, opposition, sedition. If you dissent Islam or oppose it you are causing sedition and spreading mischief. You are considered to be waging war against it. This war does not have to be violent. Your mere disagreement with Islam is the same as waging war against it. If you criticize Islam or preach a faith other than Islam to Muslims you are causing sedition. All these are mischief.

What is the punishment of those who spread mischief?

“The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: **execution, or crucifixion, or the cutting off of hands and feet from opposite sides**, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter.”

So the only verse that Muslims oft quote to claim Muhammad prohibited killing is from Judaism, is wrongly attributed to Allah and it contains a disclaimer, which allows Muslims to kill all those who don't agree with Islam.

WHO TAUGHT ALLAH MATH?

Throughout my writings I have demonstrated that Muhammad was a liar. In this article I will show that at least in one case he was told the truth. That is when he claimed to be illiterate.

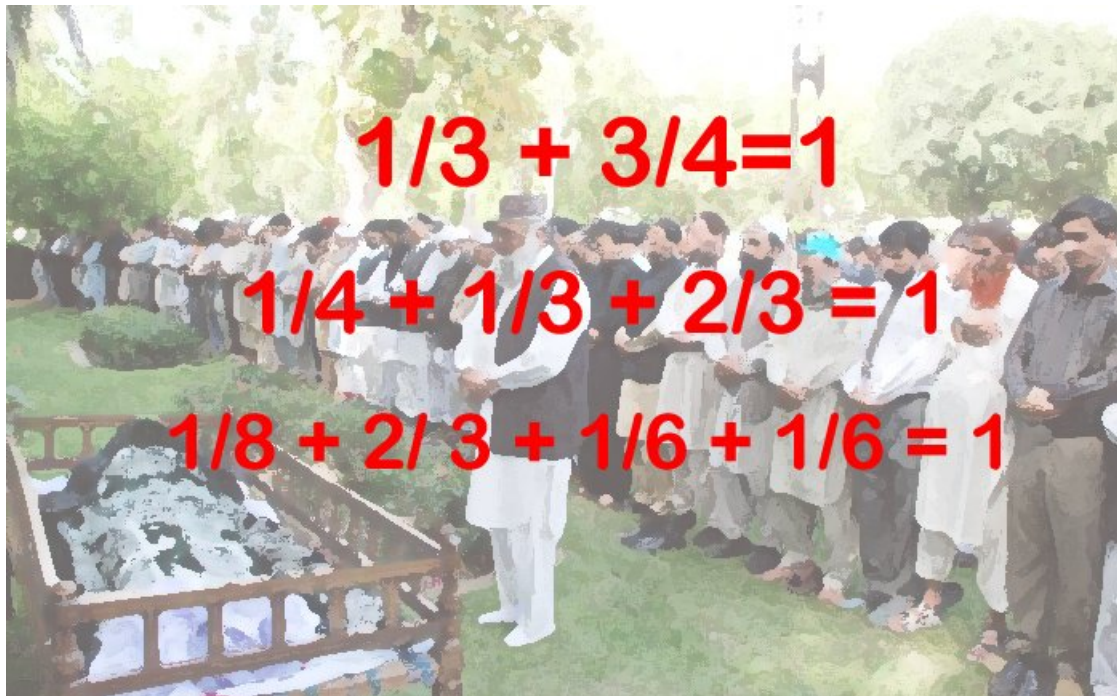
The Quran is replete with scientific heresies, historic blunders, logical absurdities, grammatical errors and ethical fallacies. The most obvious are the mathematical mistakes. They are so elemental that could be expected of a very illiterate person. This article will show that the prophet of Islam was indeed an illiterate man.

The Islamic law of inheritance is explained out in several verses. One can find references to them in Al-Baqarah(2), Al-Maidah(5) and Al-Anfal(8). But the details of these laws are spelled out in the Surah Nisa (4).

“Allah (thus) directs you as regards your Children’s (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. (The distribution in all cases (‘s) after the payment of legacies and debts...” Q. 4:11

“In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts...” Q. 4: 12

“If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, Her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (His law), lest ye err. And Allah hath knowledge of all things.” Q. 4:176



Despite the claim that “Allah made them clear”, these laws are far from clear.

Verse 4:11 says that if a man has only one daughter, she gets half of the inheritance, irrespective of other heirs. But since the same verse says that the share of the son is twice that of the daughter, her brother is supposed to get all the inheritance. Isn't this a discrepancy? Certainly there is an error in this law.

The problem is aggravated when the share of other heirs – parents and wives are taken into consideration.

There are cases when the total of the shares assigned to the inheritors exceeds the patrimony. Take for example the following.

According to the above verses, if a man dies leaving behind a wife, three daughters and his two parents, his wife's share of his inheritance is 1/8. *(In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth)*

His daughters will receive 2/3 *(if only daughters, two or more, their share is two-thirds of the inheritance;)*

And his parents will get 1/6 of his inheritance each. *(For parents, a sixth share of the inheritance to each, if the deceased left children;)*

The sum of these shares is more than the total of inheritance.

Wife with children $1/8$	=	$3/24$
Daughters $2/3$	=	$16/24$
Father $1/6$	=	$4/24$
Mother $1/6$	=	$4/24$
Total	=	$27/24$

There are not enough shares for everyone to receive their prescribed shares. The shortage is $1/8$.

If the wife has no children and the daughters belong to an ex-wife of the diseased, this is what happens:

Wife with no children $1/4$	=	$6/24$
Daughters $2/3$	=	$16/24$
Father $1/6$	=	$4/24$
Mother $1/6$	=	$4/24$
Total	=	$30/24$

In this case the shortage is $1/4$.

The injustice of this law is obvious. Let us say a woman has been married to a man for 25 years and has bore him his children. She gets $1/8$ of the inheritance, but if the same man has married a new wife just a few days before his death, the new wife will receive twice as much. I believe even Muslims who are generally blind must realize this law is absurd. Humans are born with the sense of fairness. No matter how that sense is impaired through false doctrines and brainwashing, I am sure some residue of that must have been left and at least some Muslims will realize, not just the errors in calculation but the unfairness of these laws and will realize Islam cannot be from God.

Take another example. Say a man is survived by his childless wife, his mother and his sisters.

The wife receives $1/4$ of the inheritance, (*In what ye leave, their share is a fourth, if ye leave no child.*)

The mother $\frac{1}{3}$ (if only one daughter, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the heirs, the mother has a third.)

And the sisters are to get $\frac{2}{3}$. (If there are two sisters, they shall have two-third of the inheritance (between them))

Again the total of the shares exceeds one, this time by $\frac{3}{12}$ or 25%. This is negligible.

Wife $\frac{1}{4}$	=	$\frac{3}{12}$
Mother $\frac{1}{3}$	=	$\frac{4}{12}$
Sisters $\frac{2}{3}$	=	$\frac{8}{12}$
Total	=	$\frac{15}{12}$

In the above examples, the shares apportioned to the heirs exceed the total of the patrimony. In both cases the total of the inheritance sums to exactly one BEFORE taking into account the wife's share.

What should be done if a man has two wives, one with children and the other without children?

What should be done if a man has four wives? Do all his wives get $\frac{1}{4}$ of the inheritance? They can't because there will be nothing left his sisters and parents. Does it mean that all wives share the $\frac{1}{4}$ each getting $\frac{1}{16}$?

This law is not only mathematically wrong it is also confusing and unjust.

Let us say a man dies leaving behind, his parents, two sisters and four wives. Let us ignore the mathematical error for now. The two sisters will receive $\frac{1}{3}$ each, but the wives will get $\frac{1}{16}$ of the inheritance each. Does that sound a fair division?

What if the deceased is a woman?

Husband receives half (In what your wives leave, your share is a half, if they leave no child.)

Brother receives everything (If such a deceased was a woman, who left no child, Her brother takes her inheritance.)

If the brother gets everything, how the husband can get half?

Husband, (1/2)	=	1/2
Brother (everything)	=	2/2
Total	=	3/2

Again this division is mathematically wrong and it's also unjust.

What **about** her parents and sisters? Don't they inherit anything?

This verse does not specify that the brother gets everything only when there are no other heirs. It just says when there are no children he gets everything. In the same verse it says that if a man dies leaving behind a sister, she gets half. What will happen to the other half?

Here is another absurd case: A woman leaves behind a husband, a sister and a mother.

Husband, (1/2)	=	3/6
Sister (1/2)	=	3/6
Mother (1/3)	=	2/6
Total	=	8/6

The funds are 1/3 short!

It's clear that in matters of inheritance the Quran is very obtuse. These errors are elemental. It's hard to believe God does not know how to add simple fractions. These errors are made by a very illiterate man.

The law of inheritance is so obtuse that the Shiites and the Sunnis practice it differently. For example:

If a man leaves a wife and the two parents, the Shiites will give the wife 1/4 of the entire inheritance first and then distribute the remainder among other heirs. The Shiites have devised a hierarchy in inheritance. The heirs in the higher hierarchy receive their shares first and whatever is left is divided among the heirs in the lower hierarchy. According to this provision, the shares received by the heirs are not the same as dictated in the Quran. ([see #2741](#)).

The Sunnis give the wife 1/4, the mother 1/3 and the father, is counted as the nearest male relative and gets the rest, i.e. 5/12.

In order to solve these problems the Islamic jurists have devised a complex science called “*Al-Fara'id*”. It contains rules of “*Awl*” and “*Usbah*,” and the laws of “*Usool*” of the *Fara'id*, the laws of “*Hajb wa Hirman*,” and many other laws relating to this matter.

The law of “*Awl*” (accommodation) deals with cases when the inheritor’s shares exceed or “overshoot” the sum of the total inheritance. In such cases the shares are adjusted to accommodate everyone. This is how it works:

Wife 1/8	=	3/24	is changed to	3/27
Daughters 2/3	=	16/24	is changed to	16/27
Father 1/6	=	4/24	is changed to	4/27
Mother 1/6	=	4/24	is changed to	4/27
Total	=	27/24		27/27

For the second case,

Wife 1/4	=	3/12	is changed to	3/15
Mother 1/3	=	4/12	is changed to	4/15
Sisters 2/3	=	8/12	is changed to	8/15
Total	=	15/12		15/15

The problem is solved thanks to human ingenuity, but not without violating the Quran. Each party has to waive part of his or her share. This is a clear case in which the words of Allah needed human intervention in order to become applicable. Muslim jurists were forced to twist the law of the Quran in order to make it work.

There are also cases where the shares of the inheritors don’t sum to a whole 100%, which leaves a surplus.

Take for example a man who dies and leaves his wife and his parents.

Parents 1/3	=	4/12
Wife 1/4	=	3/12

Total	=	7/12
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Who will receive the balance 5/12 of the inheritance?

The following are other cases that leave a surplus of Inheritance::

scenario		fund distributed	Surplus
Only a wife:	=	1/4	$\frac{3}{4}$
Only a mother:	=	1/3	2/3
Only a daughter	=	1/2	$\frac{1}{2}$
Two daughters	=	2/3	1/3
Only a Sister	=	1/2	$\frac{1}{2}$
A mother and a sister	=	$\frac{1}{3} + \frac{1}{2} = \frac{5}{6}$	1/6
A wife and a mother	=	$\frac{1}{4} + \frac{1}{3} = \frac{5}{12}$	7/12
A sister and a wife	=	$\frac{1}{2} + \frac{1}{4} = \frac{3}{4}$	$\frac{1}{4}$

In all these cases and many other combinations there is a surplus. What will happen to this surplus? Who will inherit it?

To deal with this problem the law of “Usbah” has been devised. This law regulates the unclaimed shares, which have no corresponding people to receive them. Of course if the Quran was clear with no errors, there would be no need for all these “sciences” and amendments.

The law of Usbah is based on the following Hadith.

Sahih Bukhari 8. 80. 724

Narrated Ibn ‘Abbas:

The Prophet said, “Give the Fara’id (the shares of the inheritance that are prescribed in the Qur’an) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased.”

According to this law, a man who dies and is survived by only his daughter with no other close male relative except a second cousin, his daughter will receive half of his inheritance and the other half will go to the man’s second cousin. This seems quite unfair to the daughter, but it would be

especially unfair if the man had a needy aunt or a female first cousin who would receive nothing because they are of the wrong gender.

Now, suppose a man has no other heir except his wife and a distant male relative. The wife will receive 1/4 and the distant male relative gets the rest. He gets three times the inheritance than the wife. The wife who has sacrificed her need to save that money now will get 1/4 of what should be all hers. Is this justice?

What if the deceased has no male relative? What will happen to the rest of his inheritance? What will happen if the deceased is the wife with no relatives? The husband will receive half of her inheritance; who will get the other half?

Note that in the Quran there is no priority for the distribution of the inheritance. What the Shiites has done is *bid'a* – an innovation, which makes them heretics. In nowhere the Quran says “first give to these and from what is left, give to those”. Even if we had to reinterpret these laws and prioritize them in the order that they are mentioned, it still does not work because in that case, each subsequent inheritor will have his or her share shrunk. Also in most cases the total inheritance will never be used up.

These errors are clear and cannot be denied. However believers are blind. **In an attempt to refute this article** Sami Zaatari says: “If A [the deceased] left a widow or widower, the widow’s or widower’s share would first be calculated as in the first half of verse 4:1”

Mr. Zaatari must show us this instruction in the Quran. There is no provision in the Quran to pay certain inheritors first and divide the rest among other heirs. The fact remains that the Quran, in matters of the division of the inheritance is wrong, mathematically.

The obtuseness of the law of inheritance is further emphasized in the following example. Consider the case of a man with only one daughter and 10 sons. According to the Quran, the daughter receives half while all the sons must share among themselves the other half. So each will receive 1/20 of the inheritance. But this contradicts the other ruling that says a male is to receive twice the share of the female. Something must give in because the two laws don’t mix.

Of course, for 1400 years Muslims have practiced Islam and somehow they managed to make these confusing laws work. How they did it? They reinterpreted, compromised, adjusted to make them work. They put all the inheritance in a pool and give to each male child twice the share of their female siblings. This solution, though satisfies one of the rulings, it contradicts the other.

Despite all these incongruencies and errors the real problem with these laws is not the fact that they do not add up. The problem is in the inherent injustice that they embody. A fair minded person cannot fail to question, why daughters should receive half of what the sons receive.

Why sisters should receive less than brothers? And why a widower is entitled to double the share than a widow? Why “to the male, a portion equal to that of two females”? (4:11). Think of a man with four wives. All the wives have to share the $\frac{1}{4}$ of his wealth, if they have no children and $\frac{1}{8}$ if they have. In the first case each wife will receive $\frac{1}{16}$ of the inheritance and in the second case $\frac{1}{32}$. On the other hand a man who loses all his four wives will inherit half of every wife’s wealth. Isn’t this the formula to enrich the men and impoverish the women? It is easier to forget the mathematical errors of the Quran than forgive its injustice.

The verse (4:175) claims that “*Thus doth Allah **make clear** to you (His law), lest ye err. And Allah hath knowledge of all things.*” As we saw, the above laws are anything but clear. They don’t add up, the portions are not clearly defined and the shares are distributed unfairly. It is up to Muslims to decide whether Allah cannot add simple fractions, is confused and unfair or that the Quran is dictated by an ignoramus. It is one or the other. You decide.

DEBATE WITH HAMZA MASOOD

Sun Set In A Murky Water

Here is an Debate with **Hamza Masood**, who claimed to defeat Dr. Ali Sina in a debate. Here is his performance with me:-

BROTHER HAMZA MASOOD, 15TH DEC 2011

As per your claim here, you said ***“I hope you will be educated about our religion should you have any questions regarding Islam please don’t hesitate to ask”***. For sure, I am going to raise several allegation on Qur’an and Muhammad. I’ll use authentic source of Islamic scriptures as reference to my claims, both us will agree on a common topic to discuss, and we will proceed to next. My first allegation is that Qur’an is full of pseudoscience and Muhammad was unable to prove his connection with Allah..

Let see, Qur’an 18: 86

till he reached the end of the land and the start of an ocean, where the Sun was setting, he noted that it was setting in a muddy spring and found by it a people. We said: “O Zul-Qarnain! You have the option to either punish them or to show them kindness.”

Qur’an 18: 90

till he came to the rising of the Sun, he noted it rising on a people for whom We had not provided any shelter from it (they were so backward that they did not even know how to make houses or tents for their living).

Very clearly Allah states the setting and rising place of the sun, which is confirmed by the commentaries of Qur’an, let see Tafsir Ibn Abbas:-

[18:86]

(Till, when he reached the setting place of the sun) where the sun sets, (he found it setting in a muddy spring) a blackened, muddy and stinking spring; it is also said that this means: a hot spring, (and found a people thereabout) these people were disbelievers: (We said: O Dhu’l-Qarnayn!) We inspired him (Either punish) either kill them until they accept to believe that there is no deity except Allah (or show them kindness) or you pardon them and let them be.

No explanation part is left here, all knows what Allah is talking about here, according to Allah sun was going to set in a murky water or muddy water, its an imagination of year kid, how can you believe a god to do such a blunder.

For verse 18:90 Ibn Abbas says:-

[18:90]

(Till, when he reached the rising place of the sun, he found it rising on a people for whom We had appointed no helper therefrom) these people had no shelter to protect them from the sun, they had no mountains, trees or clothes. They were naked creatures who were blind to the Truth.

What left to explain? Nothing, because how can a man reach a place where sun rise, As Allah says in above verse " They were naked creatures who were blind to the Truth." I find it in Muslims case, they are actually blind to truth.. Today even a child of 11 std, can confirm that from where sun rises, and where it sets. This is an absurd lie by Islamic scientist that Qur'an is a word of God, and contains MIRACLES, rather I find pseudoscience in them.

HAMZA MASOOD REPLIED FOR THIS:- 20TH JAN 2012

Dear Rahul,

Firstly my apologies for not responding to your email, forgive me.

May Allah swt grant me enough knowledge to be able to answer your question and that it pleases him.

Can i firstly state that by no means am i a scholar or teacher, just a muslim brother. The contradiction you state regarding Surah Al-Kahf is a very common question raised by people who wish to disprove the Qu'ran.

Critics of this verse should be aware that the Qur'an is not descriptive prose, and the words of the Qur'an is of high poetical eloquence, something which the Bible is not able to claim. Since the beauty of the Qur'an is in its poetical nature, therefore it is only natural that the Qur'an uses emphatic expressions to describe something like a "sunset". Keep in mind that the Qur'an is in poetical prose and is meant to be a challenge to the pagan Arabs in Mecca who prided themselves as writers of good poetry. Those neophytes who like to use this verse as a stick to beat Islam with should try to study the Arabian Literature and history of that period before coming up with incorrect conclusion.

Several translations of the Sura by Yusuf Ali, M Pickthall, Shakir can be analysed below regarding the points you raise.

“Until, when he reached the setting of the sun...”: The translation of this part of the verse does not say that Zul-Qarnain reached the place where the sun sets LITERALLY, rather it means here that Zul-Qarnain was facing the direction in which the sun is setting. The “setting of the sun,” is an Arabic idiom meaning ‘the western-most point’ of his expedition. However, in general, idioms should not be literally translated.

“...he found it set in a spring of murky water”: The Qur’an is obviously describing what Dhul-Qarnain saw. What Dhul-Qarnain saw was the image of the sun setting in a dark body of water. Since the Qur’an is clearly describing this from Dhul-Qarnain’s **direct point of view** (the Qur’an is quite explicit here in doing that), there is in fact no problem with the description of what Dhul-Qarnain saw. Of course the Critic is right when he says that “the sun does not set in a spring of murky water”, but try standing at a beach during the time when the sun is about to set and the Critic would be able to see the sun “entering” the sea far in the horizon. This therefore gives us the conclusion that Dhul-Qarnain was somewhere west and by a large body of water, possibly the sea.

Therefore, it is clear the verse says that Dhul-Qarnain went west and saw the sun setting over the horizon so that it looked to him as though it was setting into the sea, which is murky-looking. Probably the critic have never stood by on the beach and observe the sun set.

In his famous commentary known as *Al-Game’ Le Ahkam-el-Qur’an*, Imam Al-Qurtubi (died 671 AH/1273 CE) wrote about this verse: It is not meant by reaching the rising or setting of the sun that he reached its body and touched it because it runs in the sky around the earth without touching it and it is too great to enter any spring on earth. It is so much larger than earth. But it is meant that he reached the end of populated land east and west, so he found it – according to his vision – setting in a spring of a murky water like we watch it in smooth land as if it enters inside the land. That is why He said, “he found it rising on a people for whom we had provided no covering protection against the sun.” (Holy Qur’an 18:90) and did not mean that it touches or adheres to them; but they are the first to rise on. Probably this spring is a part of the sea and the sun sets behind, with or at it, so the proposition takes the place of an adjective and God knows best.

Imam Ibn Kathir (701-774 AH/1302-1373 CE) wrote in his commentary about this verse, that:

“Until, when he reached the setting of the sun” means he followed a certain way till he reached the furthest land he could go from the west. As for reaching the setting of the sun in the sky, it is impossible. What narrators and story tellers say that he walked for a period of time in earth while the sun was setting behind him is unreal, and most of it is from myths of People of the Book and inventions of their liars. “he found it set in a spring of murky water” means he saw the sun according to his vision setting in the ocean and this is the same with everyone ending to the shore seeing as if the sun sets inside it (i.e. the ocean).

I have looked upon greater academic sources to be able to provide some clarification to the scientific confusion. Also as a simple picture the horizon i have posted is a picture we are all familiar with... notice how the at the far horizon it looks dark also black... like muddy waters. Surely you can realise this is not literal but an appearance....

May Allah forgive me if i have answered wrong and God knows best. Don't hesitate to get in touch if i can be of any help,

Take care Rahul, and my one advice is try not to be ignorant and open your mind to the truth, don't believe the few that try to taint or wrong the teachings of the Qu'ran, you seem like an intelligent man, just slightly confused i feel maybe from the bad influences you may have come friendly with.

Hamza Masood

FOR WHICH I REPLIED:- 21ST JAN 2012

Brother Hamza,

I am really glad to get a reply from you, hope we have a better discussion ahead.

I agree with some of your explanation, which says :-

Of course the Critic is right when he says that “the sun does not set in a spring of murky water”, but try standing at a beach during the time when the sun is about to set and the Critic would be able to see the sun “entering” the sea far in the horizon. This therefore gives us the conclusion that Dhul-Qarnain was somewhere west and by a large body of water, possibly the sea.

Really even I don't find any problem with this part, if a man says that he saw sun setting in a sea, while he was standing in a beach. People will not consider him fool, because it is possible to see, sun setting in Horizon.. But it can't appear that sun is setting in murky water. Let's use the verse transliteration for the evidence.

It says:-

Transliteration

Hatta itha balaghamaghriba ashshamsi wajadaha taghrubu fee AAaynin hami-atinwawajada
AAindaha qawman qulna ya thaalqarnayni imma an tuAAaththiba wa-imma antattakhitha
feehim husna.

Now, analyse few words in this transliteration. The first one is the word '**wajadaha**', which according to Muslim scholars means “appeared to” or “he found it”.

To know the real meaning of this word, please go through this page [here](#). So according to Lane's lexicon dictionary, WAJADAH means:- **He found it; lighted on it; attained it; obtained it by searching or seeking; discovered it; perceived it; saw it; experienced it, or became sensible of it;**

The same word WAJADAH is used in several other verses of Qur'an, for ex see 7:28, here is the transliteration with English translation.:-

Transliteration

Wa-itha faAAaloo fahishatan qaloow**wajadna** AAalayha abaana wallahuamarana biha qul inna Allaha
laya/muru bilfahsha-i ataqooloona AAalaAllahi ma la taAAalamoon

Sahih International

And when they commit an immorality, they say, “**We found** our fathers doing it, and Allah has ordered us to do it.” Say, “Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?”

Yusuf Ali

When they do aught that is shameful, they say: “**We found** our fathers doing so”; and “Allah commanded us thus”: Say: “Nay, Allah never commands what is shameful: do ye say of Allah what ye know not?”

Here the word is used as :- We found. Further the Lane's Lexicon gives the clear meaning of this word, see [here](#).

[He found, in the sense of] he knew [by experience]. (A, TA, &c.) [In this sense, it is a verb of the kind called **القلوب أفعال** ; having two objective complements; the first of which is called its noun, and the second its predicate.] Ex. **الْحَفَاطُ ذَا زَيْدًا وَجَدْتُ** I [found, or] knew Zeyd to possess the quality of defending those things which should be sacred, or inviolable.

Now, it is not hard to decide what does really this word mean, Dhul-Qurnayen actually came to the real place where the sun set. Now let us also see the word , which according to you and many more Islamic scholars means :- Sea, or Ocean. Because sun cannot appear to set in pond, or lake or spring, because we need a larger body of water to extend it till horizon, which cannot be anything except Sea or Ocean, not even rivers..

So, again I refer you to the transliteration, which uses word **AAaynin** for Sea or Ocean. Now, there are plenty of verses from Qur'an itself to refer to the actual meaning of this word. Please see, 2:60, which reads:-

Transliteration

Wa-ithi istasqa moosaliqawmihi faqulna idrib biAAasaka alhajarafanfajarat minhu ithnata AAashrata**AAaynan** qadAAalima kullu onasin mashrabahum kuloo washraboomin rizqi Allahi wala taAAathaw fee al-ardimufsideen

Sahih International

And [recall] when Moses prayed for water for his people, so We said, "Strike with your staff the stone." And there gushed forth from it twelve **springs**, and every people knew its watering place. "Eat and drink from the provision of Allah , and do not commit abuse on the earth, spreading corruption."

Also see 15:45

Transliteration

Inna almuttaqeen fee jannatinwa**AAuyoon**

Sahih International

Indeed, the righteous will be within gardens and springs.

So in the same way, no where Qur'an says Aaynin refers to Sea or Ocean. It simply means spring, or pond, so there is no question of horizon and appeared place of setting.. These verse mean, that in reality Dhul-Qurnayen saw the sun setting in murky water.. Even one more point which should be noted by you, that almost all the Islamic Translators, translated this word as 'Murky water' or 'Muddy water'.

We don't find mud in sea or ocean, it is obviously available in springs and dirty ponds.. Lastly, I will like to quote your comment which says:-

In his famous commentary known as *Al-Game' Le Ahkam-el-Qur'an*, Imam Al-Qurtubi (died 671 AH/1273 CE) wrote about this verse:

It is not meant by reaching the rising or setting of the sun that he reached its body and touched it because it runs in the sky around the earth without touching it and it is too great to enter any spring on earth. It is so much larger than earth. But it is meant that he reached the end of populated land east and west, so he found it – according to his vision – setting in a spring of a murky water like we watch it in smooth land as if it enters inside the land. That is why He said, “he found it rising on a people for whom we had provided no covering protection against the sun.” (Holy Qur'an 18:90) and did not mean that it touches or adheres to them; but they are the first to rise on. Probably this spring is a part of the sea and the sun sets behind, with or at it, so the proposition takes the place of an adjective and God knows best.

Brother Hamza, I used the earliest Tafsir by the companion of the prophet, as the Tafsir itself says “However, Muslim scholarship considers Ibn ‘Abbas as the real father of the science of Tafsir.” ‘Abdullah Ibn ‘Abbas (d. 68/687), which makes it the earliest Tafsir..

Regards..

HAMZA MASOOD REPLIED:- 21ST JAN 2012

Hello Rahul,

You seem to contradict yourself in your explanantion and instead of providing a valid argument or proof..... i will requote one of the translations:-

it is meant that he reached the end of populated land east and west, so he found it – according to his vision – setting in a spring of a murky water

Firstly understand that it is physically IMPOSSIBLE to reach the point at which the sun is setting... come on my friend think logic..... no man can stand at this point.... the Qu-ran is a book of logic, look throughout it with its repspect to scientific facts /issues... how can it be that it is always this surah that non believers pick on to dissprove.... ??

What you are doing and are obviously quite good at doing is take odd words and picking out the possible meanings of that word that suit your argument on the context it is used in and then trying to disprove the qu'ran.

My friend in ANY scriptures/prose/text/book/piece of written knowledge do you not know you can't single out a word and expect it to sum up what the whole text means...??? You say yourself wajadaha also means perceives or appears... these are your own words and means NOTliterally. I guess you knowledge of grammar of the english language is very limited.....and like me you are not capable of speaking quranic arabic..... this makes very difficult as you can imagine but we still try to get you to come to an understanding of why your argument on this surah is flawed.

The term 'he found' can mean different things... surely you understand this.... he found DOES NOT always mean literally he physically found something

Please open you eyes and mind if the qu'ran is flawed as you say i challenge you to bring other sources where it is contradictory or claimed by people like yourselves that it not the truth.

Hamza

MY REPLY:- DATE 23RD JAN 2012

Brother Hamza,

Its not me who contradicts his statement, but the commentary which you quoted in your last reply was posted by you only, see it here :-

In his famous commentary known as *Al-Game' Le Ahkam-el-Qur'an*, Imam Al-Qurtubi (died 671 AH/1273 CE) wrote about this verse:

It is not meant by reaching the rising or setting of the sun that he reached its body and touched it because it runs in the sky around the earth without touching it and it is too great to enter any spring on earth. It is so much larger than earth. But it is meant that he reached the end of populated land east and west, so he found it – according to his vision – setting in a spring of a murky water like we watch it in smooth land as if it enters inside the land. That is why He said, “he found it rising on a people for whom we had provided no covering protection against the sun.” (Holy Qur'an 18:90) and did not mean that it touches or adheres to them; but they are the first to rise on. Probably this spring

is a part of the sea and the sun sets behind, with or at it, so the proposition takes the place of an adjective and God knows best.

This commentary was posted by you only in your first message, and I just used it to prove my point, and to discard this commentary I have already replied you, please read it again. I said earlier that :-
Brother Hamza, I used the earliest Tafsir by the companion of the prophet, as the Tafsir itself says
“However, Muslim scholarship considers Ibn ‘Abbas as the real father of the science of
Tafsir.” ‘Abdullah Ibn ‘Abbas (d. 68/687), which makes it the earliest Tafsir..

Now, I hope your misconception must have been cleared. Further you said that I am not providing you valid point, but I think you haven’t read my reply seriously, please go through it again. You claimed :-

Firstly understand that it is physically IMPOSSIBLE to reach the point at which the sun is setting... come on my friend think logic..... no man can stand at this point.... the Qu-ran is a book of logic, look throughout it with its respect to scientific facts /issues... how can it be that it is always this surah that non believers pick on to disprove.... ??

This is what I am saying, that it is physically impossible to reach the setting place of sun, until unless a man thinks that this earth is flat and considers sun a small football. As in case of Qur’an, Muhammad narrated the story to his companions, which Allah mentioned him. This means Allah approved the story, by the same logic that Qur’an is the word of God, and God’s knowledge can not have error. This means that Allah approved the story and mentioned it in Qur’an, which Muhammad narrated in CH18 Verse 86.

Rest of your comment is not worthy of a reply, because it makes no sense, and is a very poor argument, but still to clarify this matter I’ll explain it to you. As you said:-

What you are doing and are obviously quite good at doing is take odd words and picking out the possible meanings of that word that suit your argument on the context it is used in and then trying to disprove the qu’ran.

What made you think this, I thought that being a Muslim, you must be knowing that Koranic Arabic is not what Arab’s of today usually speak, so to make it easily understandable, Islamic scholars gave meanings to each and every word in Qur’an.. Like we find, Encyclopedia of Qur’an, Alphabetical Index of Qur’an, or Qur’an Dictionary etc which are approved by Al-Azhar university of Cairo, Egypt..

The Page which contains those meanings which suit my argument is from an Islamic Website, you can visit it [here](#). It is not at all my definition, the dictionary contains all those Lexicon words, which were used at the time of Muhammad, with its meaning. It is not my own invention. The words I provided you were, WAJADAHA, which can possibly mean this:-

[He found, in the sense of] he knew [by experience]. (A, TA, &c.) [In this sense, it is a verb of the kind called أفعالُ القلوب ; having two objective complements; the first of which is called its noun, and the second its predicate.] Ex. وَجَدْتُ زَيْدًا ذَا الْحِفَاطِ I [found, or] knew Zeyd to possess the quality of defending those things which should be sacred, or inviolable.

And, AAayanin, which according to Qur'an itself means **Spring**. As we can see its example in 2:60, 15:45 etc. So it won't be just to accuse me of anything, which I am not doing.

Now, moving ahead let's see what else you have said:-

My friend in ANY scriptures/prose/text/book/piece of written knowledge do you not know you can't single out a word and expect it to sum up what the whole text means...??? You say yourself wajadaha also means perceives or appears... these are your own words and means NOTliterally. I guess you knowledge of grammar of the english language is very limited.....and like me you are not capable of speaking quranic arabic..... this makes very difficult as you can imagine but we still try to get you to come to an understanding of why your argument on this surah is flawed. The term 'he found' can mean different things... surely you understand this.... he found DOES NOT always mean literally he physically found something

Brother, very first thing you should be aware of, that Qur'an itself rejects your definition of word WAJADAHA, and on whose authority you are making such meaning yourself. You only said, that you are not an scholar, it is baseless claim to say that WAJADAHA means 'perceive'. According to other verses from Qur'an, WAJADAHA means, that Dhul-Qurnayen found the place literally. As I have given examples of those verses in my 2nd Reply . Let me give you another example, which will prove that the word WAJADAHA does not means 'perceive' any how.

See Ch6 Verse78 which says:-

And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah .

Also read the transliteration here:-

Falamma raa ashshamsabazighatan qala hatha rabbee hathaakbaru falamma afalat qala ya qawmi inneebarree-on mimma tushrikoon

Now, as you said WAJADAHA means perceive, then please find the word WAJADAHA in above transliteration. I don't think so you will get it. But see the verse 18:77 here with its Transliteration, which says:-

So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so al-Khidh r restored it. [Moses] said, "If you wished, you could have taken for it a payment."

Transliteration:-

Fantalaqa hattaitha ataya ahla qaryatin istatAAamaahlaha faabaw an yudayyifoohuma **faawajada**feeha jidaran yureedu an yanqadda faaqamahuqala law shi/ta lattakhaththa AAalayhi ajra

Now notice the word above in **BOLD**, it means that the people mentioned in above verse 18:77, literally found the wall which was about to collapse, and just after 10 verse, Allah changed the meaning of the word. Is it so? Also see the meaning of the word 'perceive' below, and put its meaning in the verse 18:86. It does not make any sense brother.

become aware or conscious of (something); come to realize or understand:*his mouth fell open as he perceived the truth[with clause]:he was quick to perceive that there was little future in such arguments*

Now, I think I have answered each and every question of your's and have given a strong refutation to your understanding using the meanings from Qur'an itself. It is a clear scientific error in Qur'an, making Qur'an a man made book, and Muhammad a False prophet. When you remove this blind faith from your eyes and brain, you will find thousand errors more in it..

Regards..

Rahul Raj

After this part of my reply on Jan 23rd 2012, I haven't got any reply from his side, hope I hear from him soon.

HOPE ALL OF YOU ENJOYED READING THIS E-BOOK. TO KNOW MORE ABOUT ISLAM,
PLEASE VISIT www.thefalseprophet.co.cc